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ORRIS SANFORD FERRY.

HE who lives and dies in the full confidence of his fellow-men transmits a character worthy of thoughtful study. This is the more emphatically so in proportion as his sphere of action has been extensive and diversified. To be tried and trusted, as well in public station as in private, as well in exalted as in humble positions of service, affirms the possession of personal qualities which claim the considerate attention of all earnest minds. For this reason the name of the late Orris Sanford Ferry, Senator from Connecticut, demands a place on these pages.

Mr. Ferry was the son of Starr and Esther (Blackman) Ferry, and was born in Bethel, Conn., Aug. 15, 1823; prepared for college 1837-40, partly at Wilton, Conn., and partly at New Haven, under the instructions of Mr. Hawley Olmstead; entered Yale College 1840, and graduated 1844; at once commenced the study of law with Thomas B. Osborne, Esq., of Fairfield; one year later removed to Norwalk, and studied with the late Chief Justice Thomas B. Butler; was admitted to the Fairfield County bar in 1846, and immediately entered Judge Butler's office as partner; May 17, 1847, married Miss Charlotte C. Bissell, daughter of Gov. Clark Bissell; one child was born to them, — a daughter; was commissioned in 1847 as Lieutenant-Colonel of 12th Division of Connecticut Militia; appointed Judge of Probate for District of Norwalk in 1849; April, 1855,

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was elected to the State Senate, and again in 1856; the same year was appointed State's Attorney for Fairfield County and continued in that position until 1859, when he was elected Representative to Congress from the 4th District, Connecticut; here served on Committee of Revolutionary Claims and on Committee of Thirty-three on the Rebellious States; 1861 was commissioned Colonel of 5th Connecticut Volunteers; in 1862 commissioned Brigadier-General of Volunteers; he served during the war, was chosen United States Senator in 1866, and re-elected in 1872; he wrote considerably for the press, and many of his speeches were printed in the *Congressional Globe*, otherwise he left no publications; died of softening or decay of the spinal marrow at 2:15 P. M., of the Sabbath, Nov. 21, 1875, aged fifty-two years, three months, and seventeen days.

For nearly a generation Mr. Ferry was a resident of Norwalk, where he was universally known and believed in as citizen, lawyer, and public servant. It was not alone in the town of his adoption, nor even in the State of his nativity, that such opinion concerning him was entertained. The esteem, rather, in which he was held had come to be as wide as the nation he served, and as heartfelt as it was wide. So that when at length the intelligence of his death was spread through the land, it was received with a sorrow which attested a common bereavement. There is a meaning in this fact that should be fitly considered, a secret that calls for earnest and teachable inquiry. What were the qualities and characteristics of the man which so commended him to universal confidence?

1. At the outset it must be said that Mr. Ferry possessed the *ability and culture* to command great influence.

That he had superior mental endowments was manifest in his youth. Apprenticed while yet a boy to his father, a prominent hat manufacturer in his native town, he proved his capacity for a wider sphere by his taste for books and his proficiency in the mastery of them. So evident was this that his father was soon induced to cut short his period of apprenticeship, and put him on a course of liberal education. At the age of fourteen he was sent to the preparatory school, where he at once began to be recognized as a youth of rare talents and promise. Others wrote and spoke as with the

sweat of the brow; but young Ferry could do it with an ease that made it only pastime.

At the age of seventeen he entered college, where his fine powers of mind soon found appreciative recognition, particularly in the department of literature and debate. He early became one of the editors of the *Yale Literary Magazine*, was also a successful competitor for the Townsend Literary Prize, and uniformly stood among the very highest in anything that required elaborate or extemporaneous address. His prestige thus gained in letters, together with his hearty, social qualities and his fine personal appearance, secured for him a marked popularity, as well in circles without as within the college. Distinguished citizens are now living in New Haven who hold his name in peculiar admiration, from the remembrance of the rich and prepossessing gifts of his nature, as exhibited while yet an undergraduate. Members of his class, also, who have since attained high distinction, lament his death, not more from the consideration that it inflicts a great public loss, than because it takes away a loved and admired college friend.

Graduating at the age of twenty-one, he at once commenced the study of law, and after two years was admitted to the bar. His professional success soon began to be marked, and his rising career was observed with pride by his fellow-townsmen. So profoundly did they believe in his competency for any position of responsibility, that they beheld no more than the fulfillment of their confident expectations when they saw him ascend the successive steps of preferment as Colonel of Militia, Judge of Probate, State Senator, State's Attorney for his county, member of the National House of Representatives, General at the front in the army against the rebellion, United States Senator, twice chosen, and chairman and chief worker of prominent senatorial committees. Nor were they surprised to learn that, in all this record of distinguished services rendered, his success was of that quality which gave him eminence *even among the eminent*.

Usually those who rise to merited distinction are indebted for their success to some specialty of talent or of effort. A man may enjoy, and in a sense deserve the reputation of a great

lawyer, while in fact he is only great as a counsellor ; or one may be widely and justly believed in as a statesman, and yet, if the views and feelings which make him such have need of verbal expression, another and less stammering tongue than his own may have to give them utterance. But in Mr. Ferry, the lawyer was more than the counsellor, and the statesman more than the sagacious thinker ; he was also the *advocate and the orator*.

This he began to prove at the very outset of his professional and political career. Whether at the bar, on the stump, or on the platform, he spoke with a magnetic and convincing power which placed him amongst the masters of forensic and popular address. However important the circumstances that called for his effort, he always rose to the height of the occasion. Whether his audience was characterized by the practical sense of men of business, or the culture of men of letters, or the wisdom of senators, he was wont to speak, as said the proverb of the typical orator in the age of Pericles, with the counsel of the statesman and the authority of the general in war.¹

He was a prophet not without honor even in his own country. No voice from abroad, however distinguished, was so potent a rallying cry for the masses of Norwalk as was the voice of O. S. Ferry. Even if, for any reason, it seemed best that another be announced as chief speaker, no device for raising an audience was so sure to be successful as that which somehow connected Ferry's name with the programme.

In seasons of political campaign, whether in county or State, nothing was so universally feared by the party of the opposition as the counter force of his words and influence.

Indeed, it may well be doubted whether the politics of Connecticut during the ten years subsequent to 1855 — a period memorable for grand and patriotic achievement — did not bear the impress of his hand and mind more than of any other man. And this was the result of what he did, be it emphasized, not as politician, for politician, in its common accepta-

¹ This estimate of him was held by none more emphatically than by his fellow-members of the United States Senate. Thus on one occasion, during the congressional session of 1875, at the end of a fifteen minutes' speech on the Louisiana question, Senator Schurz remarked to a mutual friend, "Poor Ferry ! Ill and weak as he is, he is head and shoulders above any other man in the Senate in point of intellectual force."

tion, he never was and never could be, but as a true citizen and orator.

His distinguishing conception of politics was in the light of its relation to *the great principles* which give to the State its real and right meaning, and the whole intent and drift of his political speeches was in harmony with this high conception. He spoke to the people as from the desire that they should understand matters according to their exact condition and bearings. There was about him the air of one who only wished to tell them the truth,—truth which he profoundly felt, and which he would have them feel in like manner. This it was, as set forth in his own grand thought and style, that made him notably one who spoke to the *convictions* of men.

Even from a critical point of view his oratory was a rare and edifying subject for study. He aspired to none of the artistical graces of classic or poetic ornament, almost never resorted to anecdote or embellishing quotation, and rarely cracked a joke or perpetrated a witticism ; but beginning with comprehensive and clear-cut propositions, he advanced to the development of them in the ready use of words that were in the main purely Saxon, and went on to the conclusion as by the steps of irresistible logic. It was, in fact, a piece of demonstrative reasoning from first to last, yet never was there a speaker whose address was further from seeming long or tiresome. So genuine was the earnestness of his manner, so interesting his thought, and so forcible his diction, that, to the mind of the fascinated listener, the end seemed quick successor to the beginning. Indeed, in the view of many competent to judge, it is only truth to say that for simplicity and strength of thought, for brevity crowded with matter, and for magnetic force of utterance, Mr. Ferry had few equals in his or any other time.

But the secret of the great confidence reposed in him finds no adequate explanation in the fact of his large natural and acquired abilities. For it is an old truth, often and sadly confirmed, that thought, learning, eloquence, may be potent for evil as well as good ; they naturally subserve the ends of the one or the other, according to the character of the motives that put and keep them in requisition. Hence, generally, men will believe in their leaders in proportion to the degree of respect

in which they hold their motives. They demand principle, they demand honest and swaying conviction. And exactly here was a distinguishing quality of him whose character is under review.

2. Mr. Ferry was pre-eminently a man of *convictions* in the true sense of that word. He decided and acted according to his conception of what was *clearly and broadly right*. This was in him by nature, and it asserted its existence from first to last in his professional and public career. As a lawyer, there opened to him a field abounding in appeals to high ambition; nor, surely, were it difficult to believe that it was likewise a field abounding in temptation. That to guard and promote civil justice was the one true function of his calling he, of course, apprehended with characteristic clearness. Yet how often and powerfully must he have been plied with solicitations to engage in the defence of cases wherein success was justice only in its civil acceptance!

And now, as weighed in these balances, how was Mr. Ferry found? Did he make expediency the law of his action as he engaged in the professional defence of justice? Did he ever exalt the claims of self above the claims of downright principle? Did his hand ever take a bribe? Did the emoluments of success in any form ever seem larger to him than the sanctions of honor and right? Let the answer be found in the open record of his doings in the field where, from first to last, he served his chosen profession. Nay, let it be found in the universal opinion now held concerning him by his surviving fellow-citizens, touching any and all of his professional acts through many crowded years of service. The testimony of each and all is an emphatic declaration that, in things least as well as greatest, he was a man of strict and grand professional rectitude. There are those who personally know that at certain times in his earlier career, when he had not a shilling to his name, he would uniformly say to one and another who came beseeching, with much entreaty and gold, his interposition in behalf of a questionable cause, "No, gentlemen, I think you are not in the right, and I will have nothing to do with your case."

But his character as a man of convictions found no less its test and proof in the period of his *political* career. As unani-

mously and enthusiastically chosen by his fellow-citizens for the purpose of discharging a specified important trust, it surely was not natural for him to seek to visit their expectations with blank disappointment: he would rather incline to gratify the wish of those that conferred on him the honorable commission. Yet most evident was it that he could resist such natural inclinations whenever they came in conflict with his personal sense of duty.

The senatorial canvass of 1856 is still fresh in the memory of those who were then his constituents, and they recall with what surprise they came to learn of his deliberate violation of their expressed wishes in the part they assigned him. That was a time when Norwalk blazed with excitement, and when dissatisfaction rose in many to the pitch of righteous indignation that a public servant, so trusted, should prove himself so strangely false to the exact trust committed to him. But they do not forget how their indignation against this servant was succeeded by even more than their wonted admiration of him, when they at length saw that honest, unswerving *sense of right* was his only crime. So grandly did Mr. Ferry prove that conscience was more to him than office or preferment.

Nor did he less grandly show it to be more also than any *considerations of personal friendship*. In the course of his life, in the national capital, he learned to cherish a profound regard for Charles Sumner. It was the regard both of veneration and of love, — love made all the more perfect through sympathy of kindred physical sufferings. Yet see him on the floor of the Senate, on the twenty-seventh day of January, 1874, confronting that great and cherished friend in a speech against his Civil Rights Bill, — so fearless and uncompromising in its opposition as to draw from Mr. Sumner the deploring declaration, "Mr. Ferry, your speech is far the most damaging blow my measure has yet received." But this was only a single instance of what the man was uniformly and characteristically; a man of genuine moral courage. Still further, however, must we go to find the crowning excellence of his character.

3. Higher and more commanding than strength of intellect or personal integrity was Mr. Ferry's *faith in God*. With large emotional nature and instinctive reverence for spiritual truth, he inclined to religion, as it were, constitutionally.

While yet a youth he was given to moods of prayerfulness and serious inquiry. Religious themes seemed to possess a natural attraction for him, especially those that involved great religious principles. There were times when he thought upon them much, and times too, as his intimate college friends well knew, when he seemed to think of them more in the spirit of the mere speculative critic than of the earnest truth-seeker. Yet his characteristic ingenuousness of mind and heart forbade in him anything like confirmed scepticism. He could not, even if he would, be a really indifferent or prejudiced hearer of worthily presented religious truth. Accordingly the philosophic and masterly sermons of the late Dr. Fitch, then preacher at Yale College, commanded his respect, and became to him a peculiar means of edification. Under the ministrations of this clear-thinking divine, he saw and confessed the eternal verity of the revealed Word of God, conceded the just claims of its essential doctrines upon his personal acceptance, and not unfrequently expressed an emphatic purpose of religious obedience; but this purpose as often proved temporary, and for a lengthened period of years, as is well and sadly known, his endeavors for the higher life were condemned to unequal combat with his strong propensities to sense and sin. Yet the waging of this contest ceased not, even in times when his paths were most devious; and at length, by God's saving interposition, he rose above the powers that would hold him enslaved, cast off the fetters of his bondage, and gained the liberty wherewith Christ makes free.

In the autumn of 1859 he made a public profession of religion, and united with the First Congregational Church of Norwalk, under the pastoral charge of the Rev. William B. Weed. The action then taken by him was all the more significant from the fact that it was resolved upon and consummated during the year of the political campaign which secured him his election to the National House of Representatives. Thus at once he took upon himself the double obligation of service to Church and to State. This action was not in any sense one of haste. It proceeded rather from a deep-felt sense of duty thoughtfully and prayerfully heeded; and who, in all the subsequent sixteen years of his life, ever saw or knew any just reason to doubt that

he bore that profession with becoming consistency?¹ The question of Christian consistency was to him of more than ordinary meaning, because his conception of the faith which he professed was of more than ordinary exaltation. His belief in the great doctrines of the gospel was pre-eminently the belief of *sincerity*; and first and foremost of them all, to his mind, were the doctrines of man's spiritual death by sin, and his possible life through Jesus Christ. He believed in a Christ divine and yet human, and that man can be saved through Him alone. Indeed, Christ was the substantial centre of his belief, so that he could say in very letter, "Christ is all."

This belief, moreover, he honestly and faithfully declared, as many of his brethren in the church well and gratefully know. He declared it by the act of his public Christian profession in the sanctuary where he was wont to worship. He declared it to his class in the Sabbath school, where he was a faithful and edifying instructor. He declared it in the place of social prayer, where his voice was often heard in remarks and fervent petition. He declared it in occasional religious lectures, wherein he brought to bear all his wealth of Scriptural knowledge and all his general and critical learning to unfold and enforce the truths of Christ and His revealed religion.

That he did not, in these various relations, fully realize his own ideal of a Christian disciple was his deep-felt and oftentimes despondent conviction. Indeed, few men ever took such humbling views of self as he did. Even with Paul, and with truly Pauline earnestness, it was his characteristic inclination to feel and say, "Sinners, of whom I am chief." But this supreme sense of personal sinfulness only drove him the more directly and unreservedly to Him who came to save sinners. Herein, to an extent very unusual in Christian experience, his spiritual attitude found expression and emphasis in the words,

"Just as I am, without one plea
But that His blood was shed for me."

Thus it was that his piety was profoundly respected as real and thorough; nor, surely, did it command less respect for its intelligence and breadth. He acknowledged the Bible, not

¹ Mr. Wadleigh, in his memorial address in the U. S. Senate, says of Mr. Ferry, "He once said to me that he tried to live as though the next moment would usher him to the bar of the Eternal Judge."

only as a book to be believed in, but to be studied ; and few men, equally burdened with secular responsibilities, ever studied it with more diligence and devotion. With pre-eminent truthfulness it may be said of him that, " Learning the principles of the doctrine of Christ, he went on unto perfection."

In respect to this and other features of his religious life, it will be instructive to note the following discriminating and appreciative testimony from one of his former pastors, who, perhaps more than any other, is prepared to speak from intimate personal acquaintance. After alluding to Mr. Ferry's eminent abilities and success in the line of politics, Dr. Childs goes on to say, " But he was more than a statesman, he was a Christian ; more than this, he was an eminent Christian. Knowing that he has been misapprehended in this respect, I do the more cheerfully bear witness to his religious character. It is true that in early life he was sceptical ; but the transition from scepticism to faith was real and thorough. His conversion was as clear as that of Paul. In the latter part of the year 1865 he delivered a course of lectures, rapidly prepared, on the evidences of Christianity. These, I think, indicated the working of his own mind in passing from the darkness of unbelief to the Christian faith. The great fact on which he rested was the *resurrection of Christ*. He had satisfied himself, as a lawyer, as an investigator of evidence, that, as a historic fact, Jesus of Nazareth rose from the dead. That settled everything. The Bible was inspired because it had upon it the seal of the risen Christ. Christianity, with all its facts and doctrines, was true, because it was grounded in Him who was dead and is alive again. This was to him a real and living faith. He grew in it and by it. During the years that he was my parishioner no minister had a more devout and earnest listener, no pastor a more faithful helper. In the prayer-meeting, in the Sabbath school, and in the manifold incidental labors of a large charge, he was the pastor's right-hand man. Always ready, never officious, always earnest, never immoderate, always full, never wearisome, he was a rare example of a thoroughly humble, prayerful, cheerful, consistent Christian believer and Christian worker. He grew rapidly in the love of the distinctive doctrines of our faith ; he relished the strong meat of the gospel.

I remember well the delight with which he spoke of his daily growth in the faith of that system of truth in which the churches of New England were planted. Of course, he grew in grace. Under the pressure of an exacting profession and of official duties, no reading was so welcome to him as that which helped him on in the Christian life. I put into his hands at one time Dr. Hodge's little work, 'The Way of Life.' He read it with intense interest, and regarded it as one of the most satisfactory and remarkable books he ever read. In this he shared the judgment, I believe, of the late President Wayland. The preference for distinctively Christian reading grew on him as he advanced. Once, on his return from Washington, in one of the many conversations that it is a pleasure now to recall, he referred to this great change in his taste, and observed that he had little interest in any books unless they were of a religious character. He was then at the height of his reputation and power, and the words impressed me deeply."¹

But the time at length came when his long-decaying physical vigor had lost its power to rally, and when his ability to appear at any post of public service was taken away.

What now is to be said of his spiritual exercises during this period? Surely these were times in which the tests of his religious faith reached their extreme. There were seasons when depression, like the horror of a great darkness, was upon his soul,— God frowning upon his sins on the one hand, and Christ holding Himself aloof on the other. It was a fearful conception, and was to him fearfully real.

As in the language of a stanza of Harvey's quaint but marvellously expressive hymn, his heart would cry,—

"Alas! my Lord is going,
O, my woe!
It will be my undoing;
If he go,
I'll run and overtake him.
If he stay,
I'll cry aloud, and make him
Look this way.
O, stay, my Lord, my Love, 't is I!
Comfort me quickly, or I die."

¹ Congregationalist, Dec. 9, 1875.

But these seasons were only temporary, and were to be explained rather on the ground of physical than spiritual conditions. On the whole, it was his strong, sustaining conviction that Christ was working in him, and in His own wise way was preparing him for the eternal fruitions of those which come out of great tribulations.

His last effort in the United States Senate was his address in memory of ex-Gov. Buckingham, a production of extraordinary merit, but prepared with an oppressive sense of failing energy on the part of its author. He felt more surely than ever before that his time was short. Leaving Washington a few days previous to the closing session of the Forty-third Congress, he reached his home in Norwalk in a state of extreme exhaustion. His friends saw too plainly that a great change for the worse had come upon him. At the suggestion of his trusted family physician, Dr. Lynes, a new method of treatment was resorted to, under the direction of Dr. Mattison, of Brooklyn, N. Y., whither, after a few days, Mr. Ferry was removed.

At first there were symptoms attending the change that encouraged something of hope on the part of his physicians. The special treatment to which he was committed required the removal of certain anodynes which had long aided him in the endurance of the excruciating pains to which he had been subject. Thus left unsupported in his agony, he at times fell into a state of delirium, a condition in which he could be controlled by no persuasions of physicians nor strength of strong men in attendance, but would at once become submissive as the little child at the reading of a few of Christ's tender words from the Gospel of St. John. But it was no longer a matter of doubt with any that his end was immediately at hand.

On the 20th of November, 1875, his friends and good physicians bore him tenderly back to Connecticut, that he might die in his own home. The following morning, though too weak to speak, he expressed by various indications his appreciation of the fact that he was once more in Norwalk with his dear family and relatives. Being asked if he would have prayer offered at his bedside, he signified his earnest assent, and pressed the hand of his daughter in token of his joy and trust,

as the aids of infinite grace were invoked for him in that supreme hour of need, by his brother-in-law, the Rev. S. B. S. Bissell, with whom he had for many years taken sweet counsel and walked in company. Having from his wife the assurance that his sufferings were almost over, and that Christ would soon take him to Himself, he articulated the audible whisper, "Quick, quick!" as if he would say, "Even so, come quickly, Lord Jesus." With this last expression he passed away.

The day without had been one of rain and November gloom, but as the hour of evening approached, the rain ceased, the clouds grew thin and disappeared, and all the glory of a gorgeous sunset was visible on the western sky, — a significant emblem, to hushed and solemnly thoughtful Norwalk, of the transition of her long-suffering, favorite citizen from the darkness of earth's sins and pains to the light of heaven's holiness and peace.

The funeral services were held at the First Congregational Church, where was gathered, from near and from far, a large and sorrowing assembly, including the governor of the State and his staff, the United States Senatorial Committee, senators and members of Congress, judges of the various courts, and representatives of the bar. The services were of the simplest nature, as it was Mr. Ferry's special request that no sermon or eulogy be delivered. Affectionate hands then bore him to his last earthly resting-place, and thus passed forever from mortal sight a man of whom it was justly said, —

"In his death the country has lost one of its purest and ablest statesmen; the Commonwealth of Connecticut, which proudly reckons many distinguished sons among her jewels, the peer of the most gifted of them; the legal profession, one of its soundest counsellors and most eloquent advocates; the community in which he lived, an accomplished Christian gentleman; and his family such a husband and father as only such a husband could be to a loved and loving wife, and such a father to an affectionate and devoted daughter."¹

JOHN A. HAMILTON.

Norwalk, Conn.

¹ Address of Mr. Phelps, M. C., in the House of Representatives.

CONFERENCE OF THE ELDERS OF MASSACHUSETTS
WITH THE REV. ROBERT LENTHAL, OF WEY-
MOUTH, HELD AT DORCHESTER, FEB. 10, 1639.

WESSAGUSCUS, afterwards named Weymouth, was made a plantation by the General Court in July, 1635, and "Mr. [Benjamin] Hull, a minister in England, and twenty-one families with him, allowed to sit down there."¹ Of Mr. Hull "less is known than of almost any minister, because," suggests Mr. Savage,² "he seemed to be in the Episcopal interest." Of his ministry at Weymouth we have scarcely any record save the brief entry in Peter Hobart's diary, — that he "gave his farewell sermon," May 5, 1639. More than a year before that, "divers of the elders" had been called to Weymouth "to reconcile the differences between the people" and another minister, the Rev. Thomas Jenner, "whom they had called thither with intent to have him their pastor."³ From remarks addressed to the delegates from Weymouth at this Dorchester conference, by Mr. Cotton and Capt. Stoughton, it appears that, although Mr. Jenner — "a godly, faithful man" — had been "called with great earnestness" and had "labored much" amongst the people there, they had neglected his ministry and refused to make adequate provision for his support, so that he was compelled to appeal to the magistrates. An attempt had been made — probably under the ministry of Mr. Hull — to gather a church, but "it is observable," says Winthrop (I, 287), "this church, and so that of Lynn, could not hold together, nor could have any elders join or hold with them. The reason appeared to be, because they did not begin according to the rule of the gospel."

The people of Weymouth, or a considerable part of them, seem to have preferred the "parish way" to that of "mutual stipulation" by the adoption of a church covenant, and measures which were taken for gathering a new church there, "with the approbation of the magistrates and elders," encountered much opposition. In the winter of 1638-39, or earlier, those who

¹ Mass. Records, I, 149; Winthrop, I, 163.

² General Dictionary, II, 492.

³ Winthrop, I, 250, 251.

were dissatisfied with the ministry of Mr. Jenner "had invited one Mr. [Robert] Lenthal to come to them, with intention to call him to be their minister." Some of the Weymouth people had been members of Mr. Lenthal's congregation in England, where, says Winthrop, he was "of good report." Of his life before his emigration little is known. In his defence, at the Conference, he says, "I was, for witnessing to the truth, unjustly cast out of my place to which I was called by the people with whom we sweetly agreed. Now some of my people came over to New England before me — and more I do expect — and these I take for my people ; and here we desire to reform ourselves, and to go on according to the custom of the churches here. But," he queries, — "whether there be a nullity of my first ordination?" After his arrival in Massachusetts, he "was found to have drunk in some of Mrs. Hutchinson's opinions, as of justification before faith, etc., and opposed the gathering of our churches in such a way of mutual stipulation as was practised among us. From the former he was soon taken off, upon conference with Mr. Cotton ; but *he stuck close to the other*, that *only baptism was the door of entrance into the church*, etc., so as the common sort of people did eagerly embrace his opinions, and some labored to get such a church on foot *as all baptized ones might communicate in* without any further trial of them, etc." (*Winthrop*, l. c.) A call to Mr. Lenthal to become their minister was subscribed by many at Weymouth, and "he likewise was very forward" to accept the call, "in such a way, and did openly maintain the cause. But the magistrates, hearing of this disturbance and combination, thought it needful to stop it betimes, and *ergo* they called Mr. Lenthal and some of the chief of the faction, to the next General Court in the first month [March, 1639], where, Mr. Lenthal, *having before conferred with some of the magistrates and elders*, and being convinced of his error in judgment, and of his sin in practice to the disturbance of our peace, etc., did openly and freely retract, with expression of much grief of heart for his offence, and did deliver his retraction in writing, under his hand, in the open court ; whereupon he was enjoined to appear at the next court, and in the mean time to make and deliver the like recantation in some public assembly at Weymouth. So the court stopped short for

any further censure by fine or, etc., though it was much urged by some." (*Winthrop*.) The order of the General Court, directing the governor and magistrates to "call before them such parties [of Weymouth] as they shall think fit, and take such course for the peace of the town and the well ordering of all affairs there, as to their wisdom shall seem most expedient," was made at the November session, 1637. (*Mass. Rec.*, I, 217.) The acknowledgment of error, by Mr. Lenthal, was presented to the Court, March 13, 1638-9, a few weeks after the Dorchester conference. (*Ibid.*, 254.) At the same session, John Smith, "for disturbing the public peace by combining with others to hinder the orderly gathering of a church at Weymouth, and to set up another there, . . . and for undue procuring the hands of many to a blank for that purpose," was fined £20 and committed during the pleasure of the Court; Richard Silvester, "for going with Smith to get hands to a blank," was fined £2 and disfranchised; Mr. Ambrose Martin, "for calling the church covenant a stinking carrion and a human invention," etc., was fined £10, "and counselled to go to Mr. Mather, to be instructed by him"; Mr. Thomas Makepeace, who probably belonged to the Lenthal or anti-covenanting party, "*because of his novile disposition*, was informed we were weary of him, unless he reform"; and James Britton, "for his not appearing, was committed, and for his gross lying, dissimulation, and contempt of ministers, churches, and covenant, was censured to be whipped." (*Mass. Rec.*, I, 252, 254.) Britton, who, as Winthrop states, "had spoken disrespectfully of the answer which was sent to Mr. Bernard's book against our church covenant, and of some of our elders, and had sided with Mr. Lenthal, etc., was openly whipped, because he had no estate to answer." (*Winthrop*, I, 289.) Lechford, who found Mr. Lenthal at Newport, — "out of office and employment, and living very poorly," — says of his troubles in Massachusetts: "He stood upon his ministry, as of the church of England, and arguing against their covenant, and being elected of some in Weymouth to be their minister, was compelled to recant some words"; and that Britton, "for saying one of the ministers of the Bay was a *Brownist*, or had a Brownistical head, and for a

supposed lie, was whipt, and had eleven stripes."¹ Mr. Lenthal removed to Rhode Island before August 6, 1640, at which time he was admitted a freeman at Newport and employed by the town to teach a public school. He returned to England, it is said, in 1641 or 1642.²

The following notes of Mr. Lenthal's conference with the elders, at Dorchester, were taken by Capt. Robert Keayne, of Boston, — the brother-in-law of Rev. John Wilson, — and were copied from his manuscript by President Stiles. Though they present but a meagre report of a discussion which occupied two days, they are not without value as a contribution to the history of Congregationalism in New England. The principal topics discussed were the necessity of a covenant, for giving "essential being" to a church; the distinction between *church* and *congregation*; the antecedence of election to ordination of church officers, and the obligation to *re*-ordination after a new election; and the doctrine of justification, as it was held by the churches of Massachusetts, against the construction given it by Mrs. Hutchinson and her adherents. Mr. Lenthal's reply to the test question, whether justification can precede faith, seems to have been more satisfactory to Mr. Cotton than to Thomas Welde, who — remembering that Mr. Cotton's views had barely been made acceptable to the Synod of 1637, and that he had not escaped the suspicion of a taint of Hutchinsonianism — expressed himself "no way satisfied in the point of justification," till Mr. Lenthal "would a little more clear himself therein."

Of the elders and others present and taking part in this conference, Capt. Keayne's notes give the names of the following: Rev. John Wilson, pastor, and Rev. John Cotton, teacher, of the church at Boston; Rev. Zechariah Symmes, teacher of the church at Charlestown; Rev. Thomas Welde, pastor, and Rev. John Eliot, teacher, of Roxbury; Rev. Samuel Newman, of Dorchester (who soon afterwards became the successor of Mr. Jenner, at Weymouth); Rev. Thomas Jenner, of Weymouth; Mr. Edward Bates and Mr. Stephen French, of Weymouth (where the latter became a ruling elder of the church that was

¹ Plain Dealing (ed. 1867), pp. 58 and 94 (note 144).

² Callender's Hist. Discourse, 62; Arnold's Hist. of R. I., I, 145, 146.

gathered soon after the conference) ; "a private man," — perhaps Capt. Robert Keayne himself ; and Capt. Israel Stoughton, one of the magistrates of the Colony, and a prominent member of the church at Dorchester.

A DISPUTATION HELD AT DORCHESTER

*AT CAPTAIN STAUGHTON'S BETWEEN MR. LINTALL AND
THE REST OF THE ELDERS OF THE BAY, ABOUT SOME
TENETS THAT MR. LINTALL HELD. MONTH 11, 10th, 1638.*

The thing first disputed of was that the Covenant gives not essential Being to a Church.

Mr. Lintall. — You now go to a point of Reformation and Jurisdiction.

Mr. Cotton. — We decline not the quest. From the constitution doth flow Jurisdiction. For in all relations, a Covenant is the foundation. I have no power over my wife, nor servant, but by covenant. The magistrate hath no power over me, but by my consent. So in the Church, the Covenant is the foundation of that relation and power we have over one another : which you deny.

Lintall. — I deny it not. There is a Covenant in Scripture, and the Covenant of Grace, which give the first Being.

Cotton. — You conclude that you may have two Churches in the verge of each Town ?¹

Lintall. — It is true. But [only when] the inconvenience of meeting all together [makes such a division necessary ?²]

Mr. Cotton. — It is not the Covenant of Grace, nor Cohabitation, nor the Covenant of the Sacrament, nor meeting on the Lord's days, that gives an essential distinction between particular churches, but their covenants.³ For that which doth not

¹ Something must be supplied here to make the justice of Mr. Cotton's inference apparent : "If you believe that baptism and the covenant of grace give being to a church, and that every congregation of baptized believers, without any explicit covenant, is a church, then you conclude," etc.

² There is an omission here, which is conjecturally supplied by the words in brackets.

³ "This form being by mutual Covenant, it followeth, it is not Faith in the Heart, nor the Profession of that Faith, nor Cohabitation, nor Baptism." — *Cambridge Platform*, Ch. IV, §§ 3, 5.

give them Jurisdiction or power over one another, makes them not a Church by divine right.

Lintall. — Hold forth that in the Word. For th[en] the church hath a being before [it has an essential form?]

Cotton. — It is an immediate fruit of that which gives being to a church. It is not the meeting of so many Christians, or gracious men, together, that is the essential form of a church.

Lintall. — That which gives being at first to the church is the covenant of grace, which unites them to Christ. Our union with Christ gives being to a church.

Cotton. — The covenant of Grace and Baptism is the same in all churches, but that which is the same in all churches gives not an essential being to a church, but it is their mutual covenant one with another, that gives the first being to a church.

Lintall. — Then one company of people met together in the name of God to worship him, may be two churches. Prove that by the Word.

Cotton. — Two churches may meet together and be in one place, — as the apostolic church of Antioch did go down to Jerusalem. The Apostolic Christian church and the Jewish church did both meet together in one congregation to worship God, and yet they were essentially differenced, and two distinct churches, and yet met both together in the Temple: *ergo*, etc.

Lintall. — This is not the conclusion. That two congregations may meet together is not denied; but that these are two churches.

Cotton. — That I have proved plainly.

Elders. — It is plainly proved.

Lintall. — The conclusion is not yet proved. You say two congregations met together.

Cotton. — You say, the covenant of the church is not necessary.¹

Lintall. — I do not say the covenant is not necessary, but I say the covenant of baptism gives being to the church.

Cotton. — I pray keep to the point; and, by God's help, we

¹ "And, if so, there remains no distinction between a congregation of believers and a church," is Mr. Cotton's inference.

shall make a bolt or a shaft of it.¹ I prove there may be two congregations met together in one congregation, to worship God. Answer directly, or distinguish. I pray do it in the fear of God.

Lintall. — Now I understand the argument, which I did not before.

Cotton. — These two churches are both in the covenant of grace, and yet are two distinct churches. But the church covenant gives us power over one another, and doth not give one power over another church, nor over the members of another church. Jurisdiction flows from that which gives being to a church.

Lintall. — You speak doubtfully of *being*: for I speak of the inward being, and you speak of the outward form.

Cotton. — Their meeting together, not [nor?] the Covenant of Grace, doth not give being to a church.

Mather. — This was the very point.

Wilson. — What is it that gives being to a church?

Lintall. — Not Jurisdiction.

Wilson. — No man said that Jurisdiction gives being to a church; but Jurisdiction flows from that which gives being to a church.

Lintall. — I say, that the *Covenant of Grace and Baptism* is the internal form of a church, and their meeting together in God's name to worship God in one place gives an outward form of a church; and upon this distinction I will lay down my life.

Simmes. — Dare you lay down your life upon that?

Lintall. — This hath been granted — that the Church hath a Being, before Jurisdiction.

Cotton. — It is true, in the order of nature; but they come together, all one instant: for Jurisdiction flows from being, and that which gives jurisdiction — which is a mutual covenant — that flows from the being of a church.

Captain Stoughton. — Let me ask Mr. Lintall whether his definition is the accident or the form of a church?

Lintall. — Their coming together is accidental; but their agreement in meeting together makes them a church. The Covenant of Grace is the material cause of a church.

¹ That is: either one thing or another.

Cotton. — But where is the *formal* cause of a church? — But to save labor, Mr. Lintall, if you have the notes by you that was sent to Mr. Barnad¹ about that point, you will see the most of these things. If there be anything that gives you not satisfaction, you may let me know, or some other of our brethren, and we will afford you what light we can. In the mean time, let us go on to somewhat else.

Lintall. — There is a great difference between the accidental meeting together, and meeting by agr[reement.]

Cotton. — That assembly which hath not power of jurisdiction is not a church. But a company of Christians met together in a ship to worship God have not power of jurisdiction one over another; *ergo*, such an assembly is no church. That is the point we affirm.

Elders. — It hath not yet been answered, that we have heard.

Private man. — I desire that somewhat may be spoken of the word *Church*, because it hath brought much difference amongst us; because *Mr. Lintall would not have it called a Church, but a Congregation.*

Simmes. — I pray speak to this; whether Church and Congregation be not all one, or whether Congregation be a more fit word; because you place so much on that word.

Cotton. — We put a difference between *church* and *congregation*; for every congregation is not a church; but a church is flock of Saints which have Christ for their head, met together, and bound to God and one to another, to worship Christ according to his Word: this we call a church. A company of ruffians met together make not a church, — but a flock of Saints. But that which knits us together is the submission or subjecting ourselves one to another, to watch over one another according to God.

Lintall. — Though we be of different judgments, I hope we may meet together in love.

¹ "About two years since, one Mr. Bernard, a minister at Batcomb, in Somersetshire in England, sent over two books in writing, one to the magistrates and the other to the elders, wherein he laid down arguments against the manner of our gathering our churches, etc., which the elders could not answer till this time, by reason of the many troubles about Mrs. Hutchinson's opinions, etc." — *Winthrop*, I, 275 (under date of October, 1638).

Willson. — This is the root of all corruptions in England. The want of a holy Covenant in England is the root of all corruption there ; and God forbid that any should come hither to bring over and set up such practices and corruptions ! It were better they were buried in the bottom of the sea.

Cotton. — I think [it would be well] if somewhat were said to the point of Ordination, in which our Brother Lintall hath some scruple. We cease to be Ministers if we be justly cast off ; or the desertion of our people makes us cease to be a minister to them.

Lintall. — I was, for witnessing to the truth, unjustly cast out of my place to which I was called by the people, with whom we sweetly agreed. Now some of my people came over to New England before me, and more I do expect, and these I take for my people ; and here we desire to reform ourselves, and to go on according to the custom of the churches here. But whether there be a nullity of my first ordination ?

Cotton. — *Election is in the power of all the church.* It is a privilege to every member ; for no man may put a minister upon me without my consent : if they will, I may crave a dismissal. But *Ordination is a privilege belonging to some eminent members in the congregation ;* and so you may see a plain difference.

Lintall. — It is true.

Newman. — [His remarks are not given.]

Elliot. — Who are they that are of your church at Waymouth, and were you in an explicit or implicit covenant together ?¹

Wells. — Did you not come rather with another resolution, — rather to lay down your covenant and church, than to hold it ?

Lintall. — That was but accidental, as I say [saw] my acceptance here, or otherwise.

Newman. — Whether your church that you left behind you

¹ "An *Explicite* covenant is, when there is an *open expression* and *profession* of this engagement, in the face of the Assembly, which persons by mutuall consent undertake in the waies of Christ. An *Implicite* covenant is, when in their practice they *do that* whereby they *make* themselves ingaged to walk in such a society, according to such rules of government, which are exercised amongst them, and so submit themselves thereunto ; but do *not* make any *verball profession* thereof." — *Hooker's Survey*, Pt. I, p. 47.

have not chosen another Minister, in your absence? If they have, then they have deserted you, and you cease to be their Minister.

Cotton. — That is a considerable thing.

Elliot. — When you came first into this country, you mentioned no such combination and covenant in a church way, but that you were free to accept of any place to which you were called; and it will be necessary that this should be scanned with your people, as in the sight of God, whether you did come over in the nature of a church, or no, though it was in an implicit covenant. And you did not well that you did not express this to Waymoth when you were called there,—that you came as a church combined.

Willson.—I am now an Elder in Boston,—and there is some half a score that hath a good affection to me, and would have a church together at the Blue Hills. Now it's a question whether our covenant at Boston will serve to make us a church at the Blue Hills, without dissolution and beginning again, and before I be lawfully dismissed from Boston.¹

Lintall. — That is not my case. It doth not answer the thing.

Willson. — It is the same case.

Elliot. — You are free, then, to join with any other church?

Lintall. — I would not join with a society, for the present, but as a transient member.

Simmes. — This is a strange thing, that you should desire to

¹ Mr. Wilson, in propounding to Mr. Lenthal this hypothesis of his own removal to Blue Hills, was perhaps thinking of another "elder in Boston,"—his colleague, John Cotton,—to whom "some half a score had a good affection," and who, not long before, had been contemplating removal from his church and the colony. In his answer to Baylie, Cotton says, that after the enactment, in 1637, of a law which virtually forbade strangers to settle in the jurisdiction of Massachusetts without approval by the Council or by two magistrates, he, foreseeing that "by this means, we should receive no more members into our church but such as must profess themselves of a contrary judgement to what [he] believed to be a Truth," "began to entertain thoughts rather of peaceable removal than of offensive continuance." "At the same time," he adds, "there was brought to me a writing, subscribed, with about three-score hands, to encourage me to removal, and offering their readiness to remove with me into some other part of this country."—*Way of Congr. Churches cleared*, Pt. I, p. 53.

join yourself in covenant with a church as a transient member, and to have liberty to remove cohabitation.¹

Willson. — This way that you devise, is to leave men at liberty and not join stately [with] them; but we should [so] have lawless ministers and lawless members.

French. — Mr. Lintall holds there must be no civility in spiritual things, and that we should notice one another to cohabitation.

Lintall. — Whether the church hath a *Negative Voice*; and if they will not grant leave to depart, then a member may not go?

Willson. — None doth absolutely hold that; but yet there is necessity of cohabitation together, for church members.²

One of Waymouth. — You said a member may go away without leave, — because the church may err.

Lintall. — Not without *asking* leave.

Willson. — Every member came in with leave and consent, and therefore should depart with leave and consent; and not every one to take a lawless liberty. I pray Sir, speake a word or two more *about Ordination*; for Mr. Lintall understands himself still [to] be a Minister, by your confession; and whether three or four people, by an election in old England, will make him a minister here, without a new election here.

Cotton. — His former ordination, not being given by them that had lawful power, and former election, will not serve to make him a minister here, except they were in a mutual covenant as a church before. It is a relick of superstition that

¹ Thomas Welde, in his answer to Rathband, says: "It's a constant and allowed course in New England for more [men?] to forbear joyning to any Church for a time after they come thither, merely to avoyd discommodious inconveniences which over hasty joyning sometimes puts men upon. . . . There may be (and is) such a clause put into the covenant of a transient member, viz., 'during their abode with that Congregation.' " — *Answer to W. R.* (1644), p. 49.

² Not long after Mr. Cotton and his friends had proposed to remove to New Haven (see Note 8), the Synod at Newtown declared "that a member differing from the rest of the church in any opinion which was not fundamental, ought not for that to forsake the ordinances there; and if such did desire dismission to any other church which was of his opinion, and did it for that end, the church whereof he was, ought to deny it for the same end." — *Winthrop*, I, p. 240. Welde (*Answer to W. R.*, 119) says, "Yet if any man be desirous, and stedfastly bent to depart, the Church never holds him against his will, though she sees little or no weight in his reasons." On this, see the Answer to the Nine Positions, Position VI.

leaves a deep character in many, that having once received holy orders they still remain ministers, and cannot be dis-ordered again without great solemnity. But that is a point of anti-Christian superstition, and [so] laid down by godly divines. Therefore, if Mr. Lintall should plead his ministry now, by his ordination in England, and think himself a minister here, without his whole parish had risen with him and come over, [that] will not hold. But [he] is come to a new ordination and to be anew moulded into a church state.

When Parishes in England was first settled [it] was not by law, but voluntarily; and they met in such a manner as we do now, as appears thus: in some places of England a man may chuse *of* what church he will join to; and there is one place, near Boston, a man may stay a month, and nobody will quere him; but if he stay longer, there comes some church officer, and asks of them to which church they will join, whether to this, or that, or another; and he may chuse which he will, to which he must go, and bring his children to baptism, and to that he must pay his tithes. So our *Shelden* [*Selden*], a learned man, in his Book of Tithes, shows that a man was not antiently tied to pay his tithes to this church or that minister; but he might pay it where he will, to what church he will, only he must pay it. This shows he hath liberty to choose his own church: but since, corruption hath crept in and changed custom. There was antiently a custom in England for churches to be in covenant, as will appear in the Book of Common Prayer. Children are not received to baptism but the church hath divers questions to the children or the god fathers which represent the father of the child, and they answer for it: Will you have this child baptised into this Faith? and, Do you forsake the Devil and all his Works? And then the charge they give those god-fathers to see the children so brought up in the fear of God, and taught the Lord's Prayer and the Ten Commandments. Then such a child cannot be admitted to the Lord's Table till the Bishop (which formerly was the pastor of the church) [comes?] and putting many points and questions to that child to answer, which he calls after confirmation, and then admits them to the Sacrament. In all which we may see the beams of a Church Covenant, and watching over the members, doth

still remain ; and so, the casting out of members. Here is the footsteps of Church Discipline, though much corrupted by Antichrist. *So that I would not say the parishes in England are no true churches.*

Lintall. — Mr. Cotton hath spoken very well.

Cotton. — I know you may make ill use of it ; but I pray do not so. It is not spoken to confirm you in your way. *It is the entrance into the Covenant before spoken of, that makes a Church, or gives being to it ; and the renewing of that Covenant doth repair the Church after it hath been corrupted.*

Lintall. — You say well, the renewal of our covenant is the way to repair a church being corrupted. *That, God willing, we purpose to do, and not to pull up all by the roots and to begin again.*

Willson. — There is an ambiguity in your answer, in the word Covenant ; for Mr. Cotton speaks of the covenant, that is, the covenant which gives being to a Church : and you mean the renewal of your covenant in Baptism. Now *my covenant in baptism binds me to be loving* and to perform all good offices *to my Wife* ; but *it yet is not that Covenant of Baptism that binds or knits my Wife and I together as husband and wife.* So, *that Covenant of Baptism is no Church Covenant, that ties together as a Church.* Therefore you must prove you have entered first into such a covenant, before you can speak of repairing your church by renewing your covenant.

*Lintall.*¹ — I would not oppose upon my conscience, determinatively, any interpretation in the world. There is three notable interpretations of this doctrine : (1st) of Papists, (2d) of Arminians, — both of which I reject : (3d) is the interpretation of Protestants and godly Christian Reformers, amongst whom I do not know any that is notoriously erroneous ; but that which I like best, is that of Mr. *Ames*, whom I took [look upon ?] as one of the clearest, yet not such but that a man may make exception against. You know *Ursinus*² makes a double

¹ There is some omission here. Mr. Lenthal goes on to speak of the doctrine of Justification.

² "*Quomodo satisfactio Christi, cum sit extra nos, fiat nostra justitia?* . . . Nostra igitur fit, seu nobis applicatur dupliciter : 1. Deus ipse nobis applicat, hoc est, imputat, justitiam Christi, et acceptat nos pro justis propter illam, non

application of Justification; one of God, another of the Believer; that of God who gives Christ to a man, and [that which] gives the Believer faith to lay hold of that Justification. Now I know no notorious error in this. So if a man should say . . . of Mr. Ames, that a man is justified . . . before he hath faith I think [he] should mistake: that God in his intention should justify a man before he hath faith, or without faith, I dare not conclude.

Cotton.—I know no difference between Doctor Ames and Ursinus in this point. *No man is justified*, that is, hath any saving benefit by Christ, *except Christ be in him*; and *Christ is not in us without faith*. Christ doth not take us into fellowship with himself, without faith: yet, in order of nature, *a man must have Christ before he hath faith*. Then you conclude that a man is not justified without faith, nor before faith?

Lintall.—Yes; I do.

Cotton.—Then I know of no difference between us, in that point.

Eliot.—But yesterday there seemed to be a difference, and you did dissent.

Lintall.—I do not know, except it were in some heat of words,—which I now renounce and will not stand in.

Eliot.—If he acknowledgeth they were but words in heat, and now he doth renounce them, and doth agree to what Mr. Cotton hath expressed in the point of Justification, we bless God for agreement so far, and shall let it rest.

Cotton.—I pray take off that grievance in your expressions yesterday, wherein you alleged that you were dealt unreasonably with, and uncharitably. Now if we have done so, either make it appear wherein,—or openly and ingenuously revoke them and retract them, and take off that grief which remains upon myself and others.

secus ac si nostra esset. 2. Nos applicamus nobis, dum accipimus justitiam Christi per fidem: hoc est, statuimus, quòd Deus eam nobis donet, et propter eam nos reputet justos, et absolvat ab omni reatu. Duplex igitur est applicatio, respectu Dei, et respectu nostri. *Respectu Dei* applicatio est justitiæ Christi imputatio dum Deus justitiam Christi, hoc fine præstitam, ut pro nobis valeat, acceptat, et propter eam nos pro justis habet [etc.]. *Respectu nostro* applicatio est ipse actus credendi, quo certò statuimus eam nobis imputari, donari, &c. Utamque applicationem necesse est concurrere."—Z. Ursinus; *Explicatio Catechetica*, Pt. II, quæst. lx, § v.

Lintall. — It seems to be uncharitable, in calling me to a public account, whereas I thought you did intend things in love and charity.

Cotton. — Show where there is uncharitableness in discoursing with you in public. For we are no occasion of this public resort, and had you accepted [excepted] against them, they had been denied; but else, we had no ground to refuse them.

Willson. — They did speak unto you with reverence, and in humble manner, and in good terms; but you answered so angrily, captiously, and with such snappish speeches, that I never heard any man to say so much to Brethren. But Mr. *Lintall* — it is like if none but the Elders were here, he would have said we had called him into question.

Lintall. — This is one thing that I must needs say: I have taken great offence at a speech of Mr. *Eliot's* yesterday, — when he said there was no churches in England.

Simmes. — But that could not cause your passion; for that speech was after your passionate expressions.

Eliot. — For my own part, I must profess that I remember no such word that came from me. If there did, it is against my judgment; for I have written the contrary to England; and if I did so, I hold it as an error. But you deal with me in this as you did in an other thing. You put a question to me when I denied justification to be before faith, — he asked me, *whether Election was before faith?* I thinking that he had spoken still of Justification, I answered, No. At this he presently *insulted, and said I was an Arminian*, and it had now come out of my mouth, and [that] *I held that we must have faith before we are elected*: and though I did declare it was not my judgment — I abhorred it as an error — I preached against it, and detest the thought of any such thing, — yet he was not satisfied; as if he did desire only to make advantage, and to catch at words.

Wells. — This is not fair, nor brotherly. You mistook Mr. Cotton, even now, when you thought he said 'constitute churches,' when he said 'apostolic churches.' And your retraction was accepted, and not urged against you; therefore you do not well to do so by others. Besides, you said we came to insnare you and to bring you in danger to the magistrates, and

[that] we dealt deceitfully with you. If we have done so, show it. If not, do yourself so much honor as to retract it openly, and to acknowledge the wrong you have done us.

Fenner. — I desire to propose this to Mr. *Lintall*: Whether he did not plainly affirm to me, and pleaded it, *that a man was actually justified before God without faith*, — or before a man have any faith? And you instanced, *how else could Infants be saved?* And you brought this Scripture, that God in Christ reconciled the world to himself. And this you said you would lay your life upon. Now I observe in your third Article to the Elders, that you bring that Scripture in Cor[inthians] to prove that *we are justified before faith*.

Elliot. — This you have held; and the people have taken it up from you.

Cotton. — But Mr. *Lintall* hath detracted [retracted] it already; and so hath given satisfaction by the retracting of such kind of words and expressions.

Wells. — But I am not way satisfied in the point of Justification. I desire that he would a little more clear himself therein, because many have been wronged by it. I would that we might know Mr. *Lintall's* mind in one thing about Justification; *whether God in election did propose to justify us without faith?*

Lintall. — I have said already, that God in election did *not* propose to justify us without faith.

Wells. — What do you mean by faith?

Bates. — I had thought this Conference would have hastened our church-gathering; but this is like to drive it further off, so that we know not what to do.

Cotton. — Mr. *Lintall* is satisfied in point of Ordination, — in point of Baptizing of Infants, and in point of Jurisdiction by¹ . . . So far we agree.

Wells. You hold it, then, necessary that a man which hath been a minister in England ought here again to be newly elected and ordained to a church here?

Lintall. — I do. But I have some scruple about the *Ruling*

¹ The sentence remains incomplete. Perhaps President Stiles should have read: "and in point of *Justification*; by so far we agree."

Elder, whether in the absence of a Pastor or Teacher, he may not preach and baptize.

Cotton. — We say, they *may prophesy, help in preaching and so may a private member*; but *we do not think it meet* they should administer the sacraments.

Now I would speak to these [of] Waymouth. If there be difference in judgment between Mr. *Lintall* and you, you shall do well to reconcile yourselves before there be any church gathered. You know there hath been great difference between you and your former minister, whom you called with great earnestness; and he had labored much amongst you, and you neglect and refuse him, and do not give him any satisfaction answerable to his pains. Now if there be any such back reckonings between God and your souls, no marvel though you meet with so great interruptions and differences about your church-gathering.

Captain Stoughton. — It is a sad thing that here in N. E. there should be any that should desire to enter into a church covenant as members of Jesus Christ, [and should] suffer a godly faithful man to take pains amongst you, and yet not to give him recompense according to his labor; but that he should be forced to complain to the magistrate, in point of maintenance.¹

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¹ "Copied from the original MS. of Mr. Robert Kiayne, Brother of the Rev. Mr. Willson, which appears to have been written, 1638, at the time of the conference. Copied Aug. 10, 1771, by

"EZRA STILES."

[*Stiles MSS. (Vol. of Extracts), Library of Yale College.*]

A CHURCH CREED: WHAT SHALL IT EMBRACE?¹

THIS question assumes that every church will have a creed. Indeed, in order to constitute it a Christian church, it must have a creed, longer or shorter, written or unwritten. As a Christian church, it believes something, and every man who unites with it professes that he believes something which distinguishes him from all men who do not believe this. It is a church of God: every man, therefore, who unites with it, declares that he believes in God, — one God, personal and perfect. He thus separates himself from all atheists, polytheists, and pantheists. It is a *Christian* church, and every man who unites with it professes by that act to believe in Christianity as in some special sense from God. He thus separates himself from all Jews and Mohammedans and Deists and Buddhists and Confucianists. It is in vain, therefore, for a church to declare that it will have no creed. It may refuse to write out and register its articles of belief, but its very claim to be a Christian church involves a declaration of its belief in at least two of the sublimest and most comprehensive doctrines ever assented to by the human mind. Not only so, but that claim implies that it regards the great majority of mankind as having been in error on the most important of all subjects.

Every church, then, must have a creed. What shall that creed embrace? Before answering this question it is important to inquire, What are the *uses* of a church creed? I think of three, one is to *define the theological position of the church*. Its creed is its summary of what it understands Christianity to be. It was, perhaps, inevitable that among those who profess to receive the gospel as from God, there should arise conflicting opinions in regard to what it teaches. Some of these touch the very essence of Christianity, while others respect doctrines, perhaps important in themselves, but not touching the heart of the gospel. It may be needful for a church carefully to define its position in regard to the first of these two classes of opinions. A mere profession of faith in Christianity

¹ Read before the General Association of Iowa.

does not do this. It does not at the present day decide whether a church regards Christ as man only or as God also; whether it looks upon His work as that of a teacher and example only, or also as that of making atonement for the sins of men. A church, then, may deem it essential to form a creed which shall show that it is not Arian, that it is not Socinian, that it does not deny the propitiatory work of Christ.

It has been customary, also, for churches in their creeds to define their position in regard to theological controversies on subjects less vital and fundamental, — controversies in which men who hold fast to the substance of the gospel may range themselves on opposite sides. I say nothing at this point of the discussion respecting the wisdom or the rightfulness of this. I only mention it as one use actually made of a church creed to define the position of the church touching the great theological controversies of the past and the present.

A second use of a church creed may be to *form the basis of instruction for its catechumens and members*. It declares what theory of Christianity the church expects its pastors and teachers shall inculcate. The creed may itself be studied by those who are or expect to become members of the church. It may be learned and explained in Christian families. Some of us remember when the Assembly's Shorter Catechism, which is in substance the Westminster Confession of Faith, put into the form of question and answer, was regularly studied in almost all good Congregational and Presbyterian households. Some pastors now use their church creeds as the basis of the instruction of youth in the leading doctrines of the gospel.

A church creed may also be used *as a formula in which new members may profess their faith*. They thus not only declare their belief in Christianity, but also what they understand Christianity to be, in its leading features. This has come to be the chief practical use which our Congregational churches make of their creeds; but it is not a necessary use of them. A church may have a creed, defining, elaborately, and at great length and with great precision, its theological position, and yet not require its members in uniting with it to assent to any formula of belief whatever. The Presbyterian Church has a creed, evangelical and Calvinistic; but in a large portion of its congregations it

requires of those who unite with it no public assent to any articles of faith.

The Methodist Episcopal Church in this country has a creed evangelical and Arminian, but does not require, as a condition of membership, assent to any opinions whatever.

Yet practically the creed that defines the position of a church will also rule in the admission of members, whether assent to its articles is required or not. If a man unites with the Methodist Church, it is because, in his views of Christian doctrine, he is not only evangelical, but also leans to the Arminian interpretation of the gospel. The fact that he unites with that church defines *his* theological position as clearly as the creed of his church defines *its* position. So, if a man unites with the Presbyterian Church, he is understood by that act to declare, not indeed that he adopts without qualification all the teachings of the Presbyterian Confession of Faith, but that he leans to the Calvinistic interpretation of Christian doctrine.

What, then, shall a church creed embrace? My answer will cover the two uses of a creed, to define the position of the church, and to serve as a formula in admitting members. Some would have two creeds,—one more full and elaborate for the former purpose, and the other more brief and simple for the latter purpose. But I see no need of this, and no practical advantage in it; for, as we have seen, the former will in fact rule in the admission of members. Others would use no creed at all in admitting members, but would have a very full creed, entering into details and nice discriminations, to indicate where the church stands in reference to the theological questions that have divided and now divide those who profess to be, and in the judgment of charity are, Christians. But I fail to perceive the wisdom of this. I doubt the right of any church to have such a creed. On the other hand, I see no good reason why a person making profession of his faith in Christ should not assent to a brief and simple statement of what he understands that faith to include.

My answer to the question before us is this: *A church creed should embrace all that is essential to Christianity, and nothing else.* By "all that is essential to Christianity," I mean all those

truths which distinguish it from all other religions, and from all forms of irreligion, and make it Christianity; I mean all that without which Christianity itself, not only nor mainly as a system of ethics, but as a system of grace devised by God to meet the evils introduced by sin, could not have a being. We are talking of a *Christian church*, not a Jewish synagogue, not an assembly of pagans or Mohammedans, not an organization of Deists, not a mixture of all these with some Christians, but a Christian church. As such, it has not only a peculiar life, but also peculiar beliefs on which that life is fed. It is not enough that it professes to be Christian. In the progress of the ages, beliefs the most contradictory and mutually destructive, not on minor points only, but on fundamental doctrines, have assumed the name of Christianity. Let then a church, briefly and simply, but clearly and decisively, declare what it understands Christianity *in its essential principles* to be. What in its opinion are those foundation doctrines of which, if one be taken away, the structure itself falls in ruins. It is a church of Christ. Who and what is Christ? On which side of the broad, deep line which parts the infinite from the finite, the Creator from the creature, does He belong? What are His relations to us? What has He done for us? What does He promise to do? Such are the points that should be set forth in a church creed. It should draw the line sharply and clearly between what is and what is not substantial Christianity.

But there it should stop. It should draw no lines separating, between one body of Christians that hold the essential verities of the gospel, and other bodies of Christians who equally hold these verities. It should not be superlapsarian nor sublapsarian, old school nor new school, Calvinistic nor Arminian, pedobaptist nor anti-pedobaptist. While it holds fast to the truth that all men are sinners, lost in sin, it should declare no one of the many theories by which men have endeavored to explain and vindicate the connection between the sin of our first parents and that of their posterity. While it holds fast to the fact that Jesus Christ, the divine Saviour, atoned by His sufferings and death for the sins of men, it should be silent in regard to all theories of the atonement. It should be silent on all those points on which Christians of

different schools and different denominations, who hold the vital truths of the gospel, differ from each other. It should be comprehensive enough to include all such. It should run no lines of division within the limits of Christ's church.

This doctrine may seem to some to be startling and revolutionary, but I regard it as a truth of vital importance, and will try to defend it.

1. *A church should be composed of disciples in different stages of progress in Christian knowledge.* If it is faithful in its work as a church, it is sure to have members who have just begun to be learners in the school of Christ, recent converts, and children. It is bound to receive those that are weak as well as those that are strong in the faith; those that have little as well as those that have much theological knowledge. The Cambridge platform lays down, with great clearness and precision, the true principles on this point in the three following propositions:—

"(1.) The doors of the churches of Christ upon earth do not by God's appointment stand so wide open that all sorts of people, good or bad, may freely enter therein at their pleasure, but such as are admitted thereto as members ought to be examined and tried first, whether they be fit and meet to be received into church society or not.

"(2.) The things which are requisite to be found in all church members are *repentance* from sin and *faith* in Jesus Christ; and, therefore, these are the things whereof men are to be examined at their admission into the church, and which then they must profess and hold forth in such sort as may satisfy rational charity that the things are there indeed.

"(3.) The weakest measure of faith is to be accepted in those that desire to be admitted into the church, because weak Christians, if sincere, have the substance of that faith, repentance, and holiness which is required in church-members, and such have most need of the ordinances for their confirmation and growth in grace. The Lord Jesus would not quench the smoking flax nor break the bruised reed, but gather the tender lambs in his arms and carry them gently in his bosom. Such charity and tenderness is to be used as the weakest Christian, if sincere, may not be excluded nor discouraged. Severity of examination is to be avoided."

These are the principles of the gospel on this point, stated and guarded, on this side and that, with consummate wisdom. A church may not, on the one hand, admit to its membership any who give no evidence of repentance from sin and faith in Jesus Christ; nor, on the other hand, may it exclude any, even the weakest, who give such evidence of repentance and faith "as may satisfy rational charity that the things are there indeed." It may not, therefore, so frame its creed as to shut out him that is weak in the faith, nor him who has too little theological knowledge to decide questions that have tasked the best informed and keenest minds in the church of God, and in respect to which such minds have ranged themselves on opposite sides. There are indeed certain truths, — the principles of the doctrines of Christ, — which lie on the face of the Scriptures, and which the Holy Spirit may be assumed to have taught those whom he has enlightened and renewed. It is of such truths that the apostle John writes when he says, "Ye have an unction from the Holy One, and ye know all things." "The anointing which ye have received of Him abideth in you, and ye need not that any man teach you; but the same anointing teacheth you of all things, and is the truth and no lie." But beyond these first principles, many young converts are yet in the dark. They are Christians, — they give ample evidence of that, full enough "to satisfy a rational charity"; but they may not be old school or new school, Calvinistic or Arminian. These questions may never have been before them, or if they have been, may not yet have been decided. We may not keep them waiting before receiving them till they decide such questions, much less demand that they decide them according to our views; least of all may we require them to give an explicit or implicit assent to dogmas on which they have as yet formed no intelligent opinion. If we do, we do them a moral injury at the very door of the church; we demand of them an act of insincerity at the very moment when they ought most of all to be sincere. It is sometimes said that we accept the Bible as true, although there is much in it that we do not understand; why not then a creed? But the two cases are widely different. We take the Bible for truth on God's authority, because we believe it to be His word. But a creed

is not God's word; it is only man's interpretation of God's word, and by accepting it we declare our belief that it sets forth the correct interpretation.

2. *We want in our churches the mutual influence of Christians of different types of thought and feeling.* Some minds are naturally inclined to the Calvinistic, and some to the Arminian style of thinking; and few are profound enough and comprehensive enough to grasp the truths which belong to both, and bring them together into one harmonious whole. Since the Reformation, the tendency has been, instead of uniting these different types of character for mutual helpfulness, to separate them into different denominations. These denominations hold in common the great substantial verities of the gospel of Christ. They have the same Lord, the same faith, the same God and Father of all, who is over all and in all, and whose vivifying spirit animates them all: but each denomination has its peculiarities; each has grasped some truth and developed some traits of character in which the rest are deficient. The reason is that each attracts to its ministry and its worship minds of its own class, and each is fed by its own peculiar doctrines, and moulded by its own peculiar training. They ought to be together, each class modifying the feeling and the thinking and the character of every other. Many regard it as one beauty and advantage of our modern "sect-system," that it gives each Christian the privilege of associating in his church relations with that class of Christians who are most like himself; but it tends to exaggerate peculiarities of character and faith, which certainly do not need exaggerating. Why should Christians, who have already a style of character sufficiently developed, mingle in their worship only with those whose whole influence tends still further to develop it, while other traits, necessary to completeness and symmetry, are left uncultivated? It is not well for a man whose proclivities in doctrine and worship are all to Methodism, or all to Presbyterianism, to associate only or mainly with Christians whose proclivities are like his own; but bring the two together, the zealous and fervid Methodist, and the staid and thoughtful Presbyterian, and if they can walk together and work together in Christian fellowship, they will be mutually

helped ; each will supply something that is lacking in the other. In the body of Christ, the eye hath need of the hand, and the hand of the eye ; the ear hath need of the feet, and the feet of the ear. It is not well to separate them, and put the hands by themselves and the eyes by themselves ; and so with the ears and the feet. There must be no schism in the body ; the different members must have the same care one of another. The creeds of our churches should not be such as to interpose any barrier to the church fellowship of those, who, while differing on other points, rest alike on the fundamental principles of the gospel. This separation of Christians into sects is a great hindrance to the full and symmetrical development of their theology and their piety.

3. *A church should not be a nursery of sectarianism.* We know how earnestly Christ inculcated and how fervently He prayed for the complete and visible union of all His disciples, — a union which the world must see and be convinced by it of His divine mission, “that they may be perfected into one, that the world may know that thou hast sent me.” That is a very *imperfect* state of the church in which there is not such a union among Christ’s disciples that the world sees it and feels its convincing power. If a church by its creed, whether used in the admission of members or not, says to any class of Christians, “We acknowledge you as believers in Christ, and as holding the fundamental truths of the gospel ; yet because you differ from us on other points, we do not want you in our communion,” what impression does that make on the world ? What is the impression, when, in one of our Iowa towns, where the Christians are barely enough to form one strong church, there must be five, six, or more weak churches, because these Christians, agreeing on all essential points, cannot agree on other points, which, though they may deem them important, they yet confess to be unessential ? Each of these sects is jealous of all the rest, each strives to rise on the ruins of the others, and each must be helped to prolong its feeble existence by the benefactions of Christians elsewhere. See here the curse and the disgrace of our Christianity. It supplies infidels with their most plausible cavils, quiets the consciences of the wicked, and confirms their impenitence.

Some draw a distinction between sects and sectarianism. "Keep your sects," they tell us, "but repent of your sectarianism." But can we reach no higher wisdom than this? Would it not be better to lay our plans for the entire destruction of sects as speedily as possible? When they are gone, sectarianism will go, *and not before*. The existence of sects is one of the main sources of sectarianism. Put into one of our rising towns Christians of different sects, each cherishing the feeling that it is a good thing to have churches of different denominations, and especially a church of his denomination, in every town that is or is ever likely to be large enough to support it, and see how soon and how rapidly the sectarian feeling begins to work. See how each company pushes on to form its church "in advance of all others." See how each company labors, not so much to win converts for Christ as proselytes for its sect! Witness in each its boasts of its own superiority and its disparaging misrepresentations of the rest. What an unseemly spectacle this! Is not this the very spirit which Paul so pointedly rebukes,— "Whereas there is among you envying and strife and divisions, are ye not carnal, and walk as men?" For while one saith, "I am of Paul," and another, "I of Apollos," are ye not carnal? *Is there no better way?* "Other foundation can no man lay than that is laid, which is Jesus Christ." It may be a task too great for us to destroy the sect spirit which has such power; but we can so frame our church creeds that they shall not draw the line of division between acknowledged brethren in Christ. We can make them, not divisive, but comprehensive.

But it may be said that by all their history and all their traditions, the Congregational churches of this country are Calvinistic. This is true, and it is also true that they have done a work and waged a warfare which they would probably have failed to accomplish, or even to undertake, had they not been animated and sustained by so tonic a faith. There is much in their history which the church of the future will not willingly let die; there are also a few pages which we could wish had never been written. There is the history illustrating the immense power of that type of doctrine which we call Calvinistic. Will that type of doctrine perish from the

earth, or fade from our churches, if we cease to assert it in our church creeds? I think not. It is full of vitality. There always have been and always will be minds, and they of the highest order, with natural affinities for it. All that is true and good in it will go on to the future and help to mould the character of the church of God in the coming generations; and it will yet be stated more truly and wisely than it was stated by Calvin, or in any of the symbols of the Reformation, or in any of our church creeds. Let us also remember that evangelical Arminianism has shown itself to have elements of wondrous power, and that there is not one of our evangelical denominations in whose history there are not pages bright with noble Christian achievements, and that when the Saviour's ideal of the unity of His church shall be realized, when Christians shall have left sects and the sect spirit behind them, and have become *visibly one* in Christ Jesus, all these illustrious pages will be the common heritage of the church of God.

It may also be said that the church needs to be led on beyond the first principles of the doctrine of Christ. Very true; but the studies of Christians and the teachings of the pulpit need not be limited to the articles of the church creed. If the creed contains only the essential principles of the gospel, the preacher must not contradict it; but nothing need hinder him from going beyond it, and teaching any truths which he may find by the most diligent and profound study of God's word. He must not knock away the foundation stones, but he may build upon them as lofty a superstructure as he can. He has before him not only his church creed, expressing the faith of the weakest as well as the strongest, the youngest as well as the oldest, of the disciples of Jesus; but he has also John's gospel and Paul's epistles, yea, the whole Book of God, and all the garnered treasures of the past, the history of the church, its controversies, its volumes of varied instruction, and its symbols. He may make *his* creed as long and elaborate as he pleases; he may add an article to it every month, or every day, if he can; he may formulate these articles, and publish them to the world, if he thinks best; he may teach them as fast as he discovers them, if they consist with fundamental

truth, and promise to do his people good : but let him not insist that his church creed shall be as long as *his* creed.

I may here be asked, "What doctrines are essential to Christianity?" Each church must answer this question for itself. I would not venture to answer it for any church whatever. I only say that its creed should assert not all which it deems to be true, nor all which it deems to be important, but all which it deems to be *fundamental*, — just that, no more and no less. If you ask me personally what doctrine I, according to my principles, would embrace in a church creed, I answer these, which seem to me to lie on the face of the Scriptures: The being and perfection of God, who reveals himself as Father, Son, and Holy Spirit, — one God ; the divine origin and authority of the Scriptures ; the guilt and the ruin of man by sin ; the love of the Father, which led Him to give His Son for our redemption ; the love of the Son, which led Him to assume our nature, and suffer and die to make atonement for our sins ; the love of the Holy Spirit, which leads Him to renew and sanctify all who are saved from our world ; the oneness and perpetuity of the church, with its two ordinances of baptism and the Lord's supper ; the resurrection of the dead ; and the final judgment of the world in righteousness by Jesus Christ, who will sentence the impenitently wicked to everlasting punishment and receive the righteous to life eternal. I would enter into no philosophical explanation of any of these truths, which are the common heritage of all branches of the church, but simply state them as the essential principles of the gospel.

It might be that here and there a person would give evidence of being regenerated by the Holy Spirit, and yet be in doubt as to some one of these principles. Thus a man, like John Foster, holding fast to the main features of the gospel system, and thoroughly imbued with it, might doubt the endlessness of future punishment. I would not exclude such a man, much less would I alter the church creed for the sake of admitting him. To me the everlasting punishment of those who reject salvation in this life seems so vital in its connection with all the other doctrines of the Christian system, so necessary as one of the working forces of the gospel, it

occupies so large and so prominent a place in the teachings of our Lord, that I should not dare to omit it in any summary of the essential truths of Christianity, nor should I be willing that any church should fail to testify that it regarded this as one of the truths taught by Christ as fundamental. At the same time, if a man gave decisive evidence that he was regenerated, if he cordially accepted all the other essential truths of the Christian system, and only expressed *doubts* on this point, I would treat his case as *exceptional* and receive him, but with the condition that he was not to propagate his doubts as if they were gospel truths, nor make use of his position in the church to undermine the fundamental beliefs on which it rests. If he wishes to do that, the place for him, "his own place," is outside of the church, and not within it. While I would cordially receive him that is weak in *the faith*, I would reject him that is strong and pronounced in his unbelief, and would be careful not to compromise in any way the faith itself, or impair its integrity.

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OUGHT CONGREGATIONAL CHURCHES TO DISPENSE
WITH PUBLIC ASSENT TO THEIR CREEDS AS A
PREREQUISITE TO MEMBERSHIP?

IN discussing the question as to requiring assent to a creed as a prerequisite to church-membership, it is not infrequent that men reason on this wise:—

First, They assume that no church has a right to reject any one whom the Lord Jesus Christ receives.

Second, They assert that no church has a right to require any one, as a condition of membership, to assent to a doctrine to which he cannot assent intelligently.

Third, They maintain that there are many souls whom Christ receives who cannot give an intelligent assent to the doctrines embraced in our creeds, and therefore our churches have no right to require assent to these creeds as a prerequisite to membership.

To illustrate, they say little children are sometimes converted before they know enough to comprehend these doctrines. They maintain also that intelligent adults may be Christians and yet not be satisfied with the evidence in favor of some of these doctrines.

Now what is the conclusion to which this process of reasoning leads? It is this, — that no church has a right to require assent to anything, as a condition of membership, which a renewed child cannot understand, or which an adult may possibly reject and yet be a Christian.

Suppose we take this principle and press it home, how much of a creed can we have? Do you say that we can have enough to involve repentance toward God and faith toward our Lord Jesus Christ? Repentance toward what kind of a God? a *personal* God? What does a child know on that question? What is faith toward our Lord Jesus Christ? Is it faith in a perfect man, in the highest of created beings, or in God? Faith in Him? To what end? Salvation? From what, and how?

The fact is that this mode of reasoning is not only subver-

sive of the practice of requiring assent to our ordinary creeds, as the condition of church-membership, but it is subversive of the practicability of requiring assent to *anything which is worthy of the name of a creed.*

There are some minds which are logical enough to see this, and yet they adhere to these principles and at the same time try to save their creed. Their expedient is this: Adopt the creed as the creed of the church to which the teachings of the pulpit are to conform, but do not require assent to it as the condition of membership. But the question arises, Is this practicable? The answer depends upon how far the governing power of the church is removed from its membership. If the church is governed by a hierarchy, that hierarchy may have a creed and the church not be able to change it. In the Presbyterian Church, the minister must belong to the Presbytery, and he cannot join it without giving his assent to the book of discipline: that fixes his creed. The church may admit members without requiring them to assent to *that* creed or any other, but if they attempt to break away from their relations with the Presbytery, a minority in the church, even though it be but one member, which adheres to the Presbytery, can hold all the property and will be recognized as the church.

How is it with Congregationalists? In Massachusetts the parish holds the property, and according to the rulings of the courts, not the majority merely of the church, but the whole church, is powerless as to matters of property before, it may be, an unevangelical parish.

How is it with the church itself under ecclesiastical law? The autonomy of the local church is a cardinal principle. Every one who is received into the church, or at least every male member who is twenty-one years of age, is a part of the governing power. The majority decide who shall be their minister and what shall be their creed. If they are not satisfied with their creed, they can change it at any time. What is the consequence? If members are admitted without assenting to the creed, there is no guaranty, there can be no guaranty, as to what that creed shall continue to be.

The question before us is what *Congregational* churches shall do, not what the Church of Rome or the Episcopal Church or

even the Presbyterian Church can do. The man who talks about a *Congregational* Church having a creed to be retained as the creed of the church without requiring assent to it as the condition of membership, has not sufficiently considered the *principles* which his proposition involves.

Every Congregational church-member is a sovereign, and when we are making sovereigns we need some caution as to what we make them out of. How much they know and what they believe are significant elements in the case, as our present national condition proves.

The absurd results to which the line of reasoning referred to logically leads show conclusively that there must be something wrong either in the argument or in our denominational principles. Let us, therefore, endeavor to go back to first principles, find hard-pan if we can, and be sure of the foundations on which we build our superstructure.

DIFFICULTIES.

1. The first source of difficulty arises from an ambiguity in the use of the word "church." Among other uses this word has the following:—

(a) It denotes the aggregate of souls whom Christ receives. In this sense it is what is known as the invisible church.

(b) It denotes the aggregate of organizations, great and small, the members of which give credible evidence of piety and sustain covenant relations. In this sense it is known as the visible church.

(c) It denotes a body of believers who give credible evidence of piety, who have entered into covenant with God and with each other, and who statedly meet together for worship, the observance of the ordinances, and the advancement of the Redeemer's kingdom. In this sense it is a local church. If we keep these different meanings in mind it will save us from confusion.

2. The second source of difficulty arises from a mistaken view of the *relations* of the local church.

(a) When it is assumed that no church has a right to reject any one whom the Lord Jesus Christ receives, it involves an attempt to make the local church, within its sphere, coextensive with the invisible church.

(b) When the position is taken that no church has a right to reject any one who gives *credible* evidence of piety, it involves an attempt to make the local church, in its sphere, coextensive with the visible church.

(c) In distinction from each and both of these positions, I maintain that God has left us in His Word large liberty as to the organization of a local church.

If our circumstances are such that we think it our duty to organize an independent church, we have a right to form such an organization.

If we believe in the Congregational order, involving two principles, autonomy and fellowship, we have a right to carry out our principles into practice. If any are Presbyterians, Methodists, Baptists, or Episcopalians, let them have their own way. We are all in this regard under a "law of liberty."

If any believe in having a church more restricted in its principles than either of these, let them be fully persuaded in their own minds and go forward.

But little is said in the Bible one way or another on this subject. So far as the Scriptures give any form or order of church organization, it is more simple than that of our Congregational churches. There is not a church in the world which can sustain all its usages by an appeal to a "Thus saith the Lord." Hence the absurdity of calling a council to decide on ecclesiastical action simply by an appeal to the Bible.

The Scriptures were never designed, in my view, for any such purpose. In our ecclesiastical action we are to do nothing *contrary* to the Scriptures; but if we do not go *beyond* the teachings of Scripture in any of the details of administration, it is difficult, if not impossible, to sustain any organization whatsoever.

I believe that the Great Head of the church left the matter thus free in order to give scope and play to the individuality of his children.

3. The third source of difficulty arises from an attempt to secure organic unity, or at least uniformity, among believers.

Thomas Paine once said: "I have often thought, if a Quaker had had the making of this world, what a drab-colored creation

't would have been. Not a flower would have blossomed its gayeties, nor a bird been permitted to sing."

At the Centennial Exhibition I saw on one table three hundred different kinds of potatoes. We are told that there are in the Government Building at Washington four hundred species of humming-birds; and cannot the same Infinite God whom we worship in nature allow us to have more than one denomination of Christians?

While I would condemn *sectarianism*, I cannot but believe that *unity of spirit in diversity of form* is the great law in the kingdom of grace.

4. The fourth source of difficulty arises from a misconception as to the object of a creed. What is a creed?

It is a formal statement of what we regard as the cardinal doctrines taught in the Bible. What is the object of such a creed?

(a) Some suppose that it is designed as a test of piety. But when they read that the apostles found renewed men who had not "so much as heard whether there be any Holy Ghost," they find that the idea of making our creeds a test of piety breaks down by its own weight.

(b) The common theory is that creeds are designed to be used as tests of credible piety. The advocates of this theory speak of "*credible* evidence of piety"; they emphasize the word "*credible*," and thus try to evade the charge of making a use of creeds which excludes from the church true children of God.

(c) Personally, I prefer a frank and unequivocal statement that the object of a creed is simply that of an organic platform, designed to include the cardinal truths of Revelation and to secure unity and efficiency.

It was the remark of a philosopher that "the strongest bond of union is to think alike."

The true position for a *Congregational* Church, as it seems to me, is this: We will receive into our church such persons and only such the reception of whom shall in our judgment be promotive of our peace and our *efficiency* in the advancement of the Redeemer's kingdom; and to this end we will have a creed, and require assent to it as the prerequisite of membership; the

only exception being the case in which we believe the good to the individual soul will exceed the injury to the church resulting from his reception.

OBJECTIONS.

I will endeavor to answer a few objections to this position.

First. It will be objected that it excludes from the church those who have a right to belong to it.

Excludes from what church? Not from the invisible, for all Christians belong to that already. Not necessarily from the visible church, for the fact that a person is not received into a given local church, does not prevent him from joining some other local church.

It is every man's duty to confess Christ, but it does not follow from this that it is his duty to join a given local church. He has the privilege of the "selection of the fittest," but the privilege is not all on his side. The local church has the same privilege and the selection must be mutual, otherwise there cannot be the "survival of the fittest." Because it is my duty to join some church, it does not follow that it is my duty to join Park Street Church of Boston. If my duty to join some church involves the idea that it is the duty of some church to receive me, it does not follow that it is the duty of Park Street Church to receive me. The local church has some rights as well as individual believers. The idea that a church is bound to receive everybody who wishes to join it, whom it hopes in charity is a Christian, is, in my view, a delusion, from the evil effects of which we have suffered enough already.

In my own experience as a pastor, a man came with his wife and daughter desiring admission to the church. In the examination it appeared that he believed it the duty of his wife and daughter to take part in the prayer-meetings of the church. I told him that it was not the custom of the church to have the women address a promiscuous assembly, that we did not believe in it. I asked him if he should claim the right, if we received him and his family, to try to change our customs. He replied in the affirmative. I then advised him to join the Methodists. He replied that he was not a Methodist and did not wish to

join them. I closed the interview by telling him that if he was neither a Congregationalist nor a Methodist, that was his misfortune and not our fault. If a church has not the right thus to protect itself from pseudo-reformers, where is your liberty?

Another man, who brought a letter from a neighboring church, but was not received into the church of which I was pastor, came and asked the reason. He was told that one reason why he was not received was because he did not pay his debts. He asked, with a confident air, "Have n't you members in your church now who do not pay their debts?" and the reply was, "Yes, sir, and we don't want any more."

The great trouble to-day is not that there are so many outside of the church who ought to be in, but rather that there are so many inside who ought to be out. Our churches are too large. We have no occasion to be so terribly afraid that we shall exclude somebody.

We have some such crooked sticks in our churches that they will not lie still anyway, and as it is in cording wood, so I believe it is in church order, that it is the best way to put the crooked sticks by themselves.

It may be said that in a rural town there is no opportunity to apply the theory of selection. There is many a rural church which is kept in a turmoil by a few impracticable members, it may be by a single family. Now, if there is no other church which such a family can join, then let them have a church in their own house: they may have as good a right to the privilege as Lydia had.

Napoleon said the worst man he ever had to deal with was a Christian with a conscience bewitched. Rather than have the peace of a church broken up by such a Christian, let him form a church of his own and run it if he can, and if he cannot do that, let him "travel without the camp." A good sound creed, faithfully adhered to, is a great protection to any church, and essential to the life of a Congregational Church.

It may be said that we read, "Him that is weak in the faith receive ye." This is true. The trouble is not with those who are *weak* in the faith, nor with children. If parents do their duty, and the pulpit is not remiss, he who receives Christ as a

little child will find that a good Orthodox creed is just what the soul craves.

The position taken in this paper is not a revolutionary one. Common-sense is always to be exercised in the application of a principle, and a rule is not to be enforced without the recognition of exceptional cases. Practically, I do not suppose there is any wide difference between the general operation of the principle that a church should receive those who give *credible* evidence of piety, and that of the principle that it should receive such persons, and only such, the reception of whom will be promotive of its peace and efficiency in the advancement of the Redeemer's kingdom; but the latter principle recognizes the right of the local church to protect itself from the intrusion of those who will be "troublers in Israel."

Second, It will be objected that the principle here advanced would exclude some from the privilege of the Lord's Supper who have a right to that ordinance.

I believe that the invitation to the Supper should be extended to all members of evangelical churches; and if any Christian cannot find any evangelical church among the present varieties which he can conscientiously join and which will be ready to receive him, nor material enough out of which, including himself, an evangelical church can be formed, then the Lord have mercy on his crotchety soul!

Third, It will be objected that the theory here advanced reduces a local church to a human institution or a voluntary society; that on this principle a church loses its divine character, and becomes nothing more than a club; but the objection assumes what is not true. The visible church is a divine institution, and it is every man's duty to join it in some one of its multitudinous forms. Each local church has a divine aspect, it being an integral part of God's visible church on earth; but it has also a human aspect, viz., as respects its form and its limitations. What form the local church shall have, and whom it shall include, is for its own members to decide. If Park Street Church, Boston, thinks that those who reside out of the city ought to identify themselves with churches where they live, then it has a right to vote to receive none as members who reside out of town. If I reside in Cambridge, and conse-

quently cannot be received into Park Street Church, it does not follow that Park Street Church, as an integral part of the visible church, is not a divine institution.

The relations of a local church to the Church of Christ are analogous to those of a family to the race. The family is a divine institution, and the whole human family is made up of local families ; but it does not follow from this that any member of the race can claim the right to join my family, or that we are bound to receive every one who makes that claim, even though he may be worthy. Human government is a divine institution, but it does not follow that every local government is in its form and in its limitations divine.

The objection is based on a false assumption.

Fourth, It will be objected that this principle tends to the multiplication of sects, and that its adoption aggravates what is one of the greatest obstacles to the progress of the church.

I reply, it is *sectarianism*—an undue regard to one's own denomination—which is the bane of the church, and not diversity of form or of organization. An undue multiplication of organizations is indeed a source of weakness, but it is not the only source of evil. When there is only one church in a community the appropriate place to put the meeting-house, not infrequently is where our fathers put it,—in the corner of a graveyard ; for often the members of such a church are just about as dead as those who are in their graves. Within proper limitations, human nature, even church-nature, needs an element of competition to give it life,—a spirit of generous emulation. Sectarianism is of the devil. Diversity of denominations is the variegated flowering of the garden of the Lord.

Do you say, we shall always have sectarianism so long as we have distinct denominations ?

We shall always have jealousies so long as we have distinct families, but the remedy is not in communism. *Comity*, not unity, that is the watchword in the church of Christ. Oneness of spirit in diversity of form.

We are sometimes told that to the highest development of Christian character we need in the same church the mutual influence of Christians of different types ; but as a matter of experience, bringing Christians of different types into organic

unity does not always tend to assimilate them. They may be brought near together and repel each other. As in social life so in church life, "Good fences make good neighbors."

Unity of spirit is good, but in types I like to see Christians differ. In nature God does not make any attempt to combine all the good qualities of different fruits into one kind, and then limit us to that kind. He gives us apples adapted to various appetites. He does not take the sweetness of the ancient hightop, the acid qualities of the Roxbury russet, the vivacity of the Rhode Island greening, the richness of the Baldwin, and the fragrance of the New York pippin, and so combine them as to make one perfect apple to the exclusion of variety. He gives us all an opportunity to be gratified by a selection adapted to our personal tastes.

The most effective argument in favor of union churches, or of churches having a simply evangelical basis, is that the formation of such churches prevents the undue multiplication of organizations. It is doubtless a great evil, particularly on the frontier, where the population is sparse, to try to support two or more churches where there is material enough for only one; but the argument is not wholly in favor of a union church.

The Methodists, the Baptists, and the Episcopalians, under such circumstances, organize a church of their own persuasion. The Presbyterians often organize a union church and put it "under care of Presbytery"; thus they in time mould it into a Presbyterian Church. The Congregationalists, on the other hand, organize a union church, and feel bound by a sense of honor to exert no influence in favor of their own peculiar tenets. In the course of time, as the population increases, the Methodist element, as soon as it has a prospect of success, withdraws; and so do other parties as soon as they have sufficient strength. The result frequently is that the union church which the Congregationalists have nourished is weaker at the end of ten years than it was during the first year of its existence, and ultimately, it may be, becomes extinct. It may be humane and very benevolent for us to spend our strength in nourishing materials from which other denominations may organize churches; but do we in this way accomplish the utmost possible for the kingdom of Christ in the way of permanent results?

My own view is that, while in some exceptional circumstances it may be best for us to unite a variety of materials in the formation of a union church, we should not embarrass ourselves by yielding our right to propagate our peculiar sentiments, or by placing ourselves under the least obligation in honor to refrain from exerting an influence to mould that church after the simple pattern shown us "on the Mount."

To secure unity and permanent efficiency we need, as a working platform, a symmetrical compend of religious truth.

We do not want a creed in philosophical phraseology ; we do not want a creed which bears the stamp of any individual theologian, ancient or modern ; we do not want a creed which has a controversial aspect ; we do not want a very long creed : but we do need a symmetrical creed, and one which is distinctively Orthodox. Such is the character of most of our creeds at the present time. Dr. Norman Macleod declared, respecting the Church of Scotland, "She cannot be reformed. We are skinned down to essentials."¹

The same may be said of our New England churches generally. If we give up the doctrine of retributive justice we do not need any atonement. If we give up in the doctrine of the atonement the vicariousness, the substitutionary character of Christ's sufferings and death, there is nothing left worthy of the name of atonement, and the government of the Great Ruler of the universe is reduced to that of an old woman who has no means of influencing her children but her tears and her sugar-plums ! A crazy woman once went through the streets of London with a pan of coals in one hand and a pitcher of water in the other. When asked what she was going to do, she replied that with one she was going to burn up heaven and with the other she was going to put out the fires of hell to keep mankind from being selfish. That frenzied woman has many a follower in our day.

There doubtless was a time when the doctrines of the Bible were presented in too severe an aspect. Retributive justice was made too prominent, and love, mercy, tenderness, were kept in a subordinate place ; but that time has passed. There is no such tendency at the present day, and he who spends his

¹ Memoir, Vol. I, p. 137.

strength fighting an old, dead error is as foolish as the English government would be should it keep its army at Waterloo, firing away as though Napoleon and his troops were still there.

That man is wise who recognizes the drift of his age, helps it on when it needs help, and holds it back when it needs restraint. The tendencies of the present day are not to merely temper justice with mercy, but to deaden all sense of justice by a sentimental love. When a man does wrong, instead of blaming him, he is pitied; and the greatest danger to which the world is exposed at the present time is that of being *pitied* to death.

Instead of tinkering our creeds, and taking the point and power out of them, we need to retain them in their full force. If instead of reading them at our seasons of communion, and making assent to them a condition of church membership, we bury them out of sight in our records, they will soon become a dead letter.

The tendency of the present day is to reduce the terms of admission to our churches to the low standard of the Episcopal and the Romish Churches, unmindful of the fact that we have not their machinery to hold us together and propel us. Congregational churches cannot live except by the great truths which they receive and the piety which these truths inspire.

Scientific men are seeking to establish principles and construct systems, and cannot we have something settled in religion? Let us have a post to which we can hitch our theological steed and know where to find him. Do you say, "I don't believe in being hitched to a post: I want progress, I believe in development"? Let us have development then, and it is time for Christians to get beyond the condition of the mollusk, with no internal skeleton; it is time to become vertebrated and to show the strength of our backbone.

What we need is the wisdom of God and the power of God. The church is the pillar and ground of the truth; and if our Congregational churches are to prosper, we need not only the attractions of the Cross to win gentle souls, but the fire and the hammer of God's Word, that the flinty heart of the sinner may be broken and a lost world be saved.

C. C.

AGRIPPA'S REPLY.

ACTS xxvi, 28.—'Ο δὲ Ἀγρίππας πρὸς τὸν Παῦλον· ἐν ὀλίγῳ με πείθεις Χριστιανὸν ποιῆσαι.

THE scene of Paul's defence before Agrippa has been rightly considered one of the most striking and one of the most suggestive in the varied life of the apostle. It is not without reason that sermon after sermon has dwelt on its contrasts,—the proud, luxurious king, with his retinue; the Roman governor, representing the empire of the world; the curious spectators, and opposite them the one man, a two years' prisoner, whose words of searching truth had made Felix tremble, and who now wrung from one of the Herods the admission, "Almost thou persuadest me."

The grand impression of this picture has not been weakened by fresh study; but it has been found that our copyists gave a wrong line or two,—there is an expression of countenance they failed to catch,—and it is our duty to turn in a spirit of humility from the reproduction, and look attentively at the canvas of the Master. We may not invent; we may only follow the original.

In the homilies that have been based on this passage, and on v. 28 in particular, no word has been more emphasized than the first one put by our version into Agrippa's mouth, "almost." It has been made the basis of such a mighty truth that we cannot doubt the deep influence it has had over men's hearts. The truth remains, though the "almost" must go.

Let us proceed to examine the text. "Almost" is the rendering of the two Greek words "ἐν ὀλίγῳ." Nowhere else in the language can ἐν ὀλίγῳ be found with the meaning "almost." The reason is plain. To give the phrase this sense, it would be necessary that the dative, by itself, could have the power of *removal*, *distance*, or *want* (one of which meanings is implied in "almost"), or that ἐν could give it this power. But the dative case is primarily and thoroughly local; and ἐν is so far from being able to give a different sense to the case, that it is itself the most local of the prepositions, and one of the two which are never found with any other than

this local case. Nor can the analogy of the Hebrew preposition π have enabled $\epsilon\nu$ to express the notion, for π , in all its variety of uses, has not this. The phrases used in Greek to express this limiting idea, "within a little," "all but," "almost," are such as $\pi\alpha\rho' \acute{o}\lambda\iota\gamma\omicron\nu$, Eur. I. T. 872 (comp. $\pi\alpha\rho\grave{\alpha} \epsilon\lambda\acute{\alpha}\chi\iota\sigma\tau\omicron\nu$, Thuc. VIII, 76, $\pi\alpha\rho\grave{\alpha} \epsilon\nu$, Hdt. IX, 33), $\acute{o}\lambda\iota\gamma\omicron\nu \delta\epsilon\iota \omicron\upsilon\tau\omega\varsigma \epsilon\chi\epsilon\iota$ (so $\pi\omicron\lambda\lambda\omicron\upsilon$, Plat. Apol. 35, D), $\acute{o}\lambda\iota\gamma\omicron\nu \delta\epsilon\iota\nu$ or $\mu\iota\kappa\rho\omicron\upsilon \delta\epsilon\iota\nu$, Plat. Apol. 22, A $\acute{o}\lambda\iota\gamma\omicron\nu$ ($\delta\epsilon\iota\nu$ om.), Od. XIV, 37, Aristoph. Ach. 348, etc.

It is necessary, therefore, to find some other meaning for $\epsilon\nu \acute{o}\lambda\iota\gamma\omicron$. A grammatical and intelligible sense is this: "In a little time," "soon." So Hdt. 2, 4, 10; Xen. Ath. 3, 11; Hell. 4, 4, 12. In these cases $\chi\rho\acute{o}\nu\omega$ appears, or is to be supplied. (Comp. Acts xiv, 28, $\chi\rho\acute{o}\nu\omicron\nu \omicron\nu\kappa \acute{o}\lambda\iota\gamma\omicron\nu$; Jas. iv, 14, $\pi\rho\acute{o}\varsigma \acute{o}\lambda\iota\gamma\omicron\nu$, sc. $\chi\rho\acute{o}\nu\omicron\nu$; Rev. xii, 12, $\acute{o}\lambda\iota\gamma\omicron\nu \kappa\alpha\iota\rho\acute{o}\nu$.) This rendering is adopted by Robinson (N. T. Lex.), Conybeare and Howson (who, however, allow another translation), Bishop Wordsworth, and others.

But v. 29 raises a difficulty. $\acute{O}\lambda\iota\gamma\omega$, caught up by Paul, is there contrasted with $\pi\omicron\lambda\lambda\omega$ (T. R.). Now $\mu\epsilon\gamma\acute{\alpha}\lambda\omega$ appears in place of $\pi\omicron\lambda\lambda\omega$, in A, B, 13, 61, and so Vulg. (*magno*), Syrr., Pst. and Hcl. Accordingly $\mu\epsilon\gamma\acute{\alpha}\lambda\omega$ is adopted by Tischendorf, Tregelles, Meyer, Alford, and others, some supposing $\pi\omicron\lambda\lambda\omega$ to have been "an alteration to suit the imagined supplement $\chi\rho\acute{o}\nu\omega$ " (Alford). For it is not allowable to understand $\chi\rho\acute{o}\nu\omega$ with $\mu\epsilon\gamma\acute{\alpha}\lambda\omega$; "much time" is " $\pi\omicron\lambda\upsilon\varsigma \chi\rho\acute{o}\nu\omicron\varsigma$," not " $\mu\epsilon\gamma\acute{\alpha}\varsigma \chi\rho\acute{o}\nu\omicron\varsigma$." And if $\chi\rho\acute{o}\nu\omega$ may not be supplied with $\mu\epsilon\gamma\acute{\alpha}\lambda\omega$, it may not with $\acute{o}\lambda\iota\gamma\omega$, for these are contrasted. And if it cannot be supplied with $\acute{o}\lambda\iota\gamma\omega$ of v. 29, neither can it with $\acute{o}\lambda\iota\gamma\omega$ of v. 28, for Paul is following out the idea suggested by Agrippa. We are thus thrown back upon the other possible rendering of $\epsilon\nu \acute{o}\lambda\iota\gamma\omega$, — that which makes the phrase instrumental. For this there is classic authority. Thus, $\epsilon\nu \pi\upsilon\rho\iota \pi\omicron\eta\sigma\alpha\iota$, Il. VII, 429; $\epsilon\nu \delta\epsilon\sigma\mu\omega \delta\eta\sigma\alpha\iota$, Il. V, 386, Od. XII, 54; $\epsilon\nu \omicron\phi\theta\alpha\lambda\mu\omicron\iota\sigma\iota\nu \omicron\rho\acute{\alpha}\nu$, Il. III, 306, Od. X, 385; $\psi\alpha\iota\acute{\omega}\nu \tau\omicron\nu \theta\epsilon\acute{o}\nu \epsilon\nu \kappa\epsilon\tau\omicron\tau\omicron\mu\omicron\iota\varsigma \gamma\lambda\acute{\omega}\sigma\sigma\alpha\iota\varsigma$, Soph. Ant. 962. Also comp. Sept. Judg. xx, 48; Judith vi, 4. True, in most of these examples the local sense may be traced, more or less distinctly, but it appears that in all it is merging into the instrumental sense.

Turning to Hellenistic Greek, we find that, largely through

the influence of the Hebrew פ , the examples are multiplied, and abundant evidence is given of ἐν with the dative in a purely instrumental sense. To begin with the Sept. In such passages as the following, פ becomes ἐν , and the force is instrumental: Gen. xxxii, 20; xli, 36; xlviii, 22; Ex. xiv, 21; xvi, 3; xvii, 5; Judg. xv, 15; xx, 16; Neh. i, 10; Hos. i, 7. Also, without פ in the Hebrew: Gen. xvii, 13; xix, 13; Josh. x, 35; Judg. iv, 16. So 1 Macc. iv, 15; Judith ii, 19; v, 9; vi, 12, etc. Passing to the New Testament, we find examples like these: $\text{παράσσειν ἐν μαχαίρᾳ}$, Luke xxii, 49; $\text{ἀποκτείνειν ἐν ῥομφαίᾳ}$, Rev. vi, 8; $\text{καταπατεῖν ἐν τοῖς ποσίν}$, Matt. vii, 6, and others, as Matt. xiv, 1; Luke i, 51; Rom. xv, 6; 2 Pet. ii, 16; Rev. xiii, 10; xiv, 15.

This rendering, then, is sustained by usage, and we have further to inquire whether it will suit the context. Verse 28 will read, "With little argument" (or "effort") "thou art persuading me, so as to make me a Christian";¹ v. 29: "I would pray to God both with little effort and with great." In each verse we have an intelligible meaning, and conclude that the instrumental sense satisfies the requirements of the thought, as well as of grammar.

We have now to consider what light this conclusion throws on Agrippa's state of mind,—whether we may still think of him as one who was not far from the kingdom of God. Was he in earnest? This question is not absolutely settled when the verbal meaning of his answer is determined. The "almost" might have been ironical. The "with little effort" might have been serious. Still, the latter rendering is rather more suggestive than the former of a spirit seeking to belittle the force of an appeal. If Agrippa was in earnest, πείθεις must have a future sense; allowable, on sufficient ground, but not allowable without such ground. Accordingly we look for light to the Scripture narrative itself, and to the information concerning Agrippa derived from other sources.

¹ NOTE.—In place of X. γενέσθαι (T. R.), supported by E. H. L. P. Vulg. (*Christianum fieri*), Meyer, etc., ποιῆσαι is adopted by Lachm., Tregell., Tischendorf, Alford, Westcott, and Hort, on the authority of B, A, 13, 61, Syr., etc. It is almost certainly to be received, and is equivalent to ὥστε ποιῆσαι , with an object, $\mu\epsilon$, to be supplied. If, with Alford, we read πειθῇ for πείθεις , the sense will be, "Thou thinkest (art persuading thyself) to make me a Christian," but the position of $\mu\epsilon$ is altogether against this, and there is but slight authority (A) for πειθῇ .

Some degree of interest in Paul seems to be shown in Agrippa's reply to Festus, ch. xxv, 22, — "I myself also was wishing to hear the man." Possibly we may find a similar indication in the promptness of his permission to speak, after Festus's formal introduction, ch. xxvi, 1. Paul began his address with a compliment to the king, as one fully versed in the Hebrew law, v. 3. Throughout, he spoke directly to him in a way calculated to fix his attention, vs. 7, 13, 19, 26, 27. At the close, Agrippa said, with apparent regret, "This man might have been set at liberty if he had not appealed unto Cæsar," v. 32. We might expect, too, that so strong a speech would produce a genuine effect, and might compare the quailing of Felix, when he heard Paul "concerning the faith in Christ," ch. xxiv, 25.

But whatever force these considerations may have, it will hardly be strengthened by a closer examination. If Agrippa was willing to hear Paul, and to set him free, so also was Festus. Festus was anxious, throughout, to be fair and just. He refused to have Paul brought to Jerusalem against his will, ch. xxv, 4, 9. He recognized the justice of his appeal to Cæsar, ch. xxv, 12. He consulted Agrippa, that he might be able to send to Rome an intelligent statement of the charge against him, ch. xxv, 14-24. Finally, he was among those who "went aside," and said, "This man doeth nothing worthy of death or of bonds," ch. xxvi, 31. Yet v. 24 tells us that a belief of Paul's insanity was the effect of the address on him. This certainly bears upon any *a priori* judgment as to the effect on Agrippa.

We must by no means overlook the use of the careless "*τοῦ ἀνθρώπου*" (ch. xxv, 22), and "*ὁ ἀνθρώπος οὗτος*" (ch. xxvi, 32) (comp. *τοὺς ἀνθρώπους ἐκείνους*, Acts xvi, 35, and see Conybeare and Howson's *Life and Epistles of St. Paul*, Chap. XXII. They hold that Agrippa's reply was contemptuous, though they give *ἐν ὀλίῳ* the temporal reference), nor the "*Χριστιανόν*" (v. 28), — not a common designation in the church itself, and quite probably a contemptuous title. (See 1 Pet. iv, 16.)

Let us now consider what history tells us of the life and character of Agrippa, and what the probability was of his being susceptible to a religious impression. His father was Herod

Agrippa I, son of Aristobulus, and grandson of Herod the Great, brought up at Rome in close intimacy with Claudius, at whose accession to the imperial throne he became ruler, first of Galilee and Peræa, and afterward of the entire kingdom of his grandfather. He was very extravagant and very vain, and was at length stricken down in the midst of a mad ovation from the people of Cæsarea. His interest, and his love of popularity, made him a strict observer of much of the Jewish law and a violent persecutor of Christians. He put to death James the Elder, and imprisoned Peter.

This was the example he left his son, who was so young when his father died that he was kept as a dependent on the emperor for five years. In A. D. 48, at the age of twenty-one, he received the small northern district of Chalcis. This was afterward taken away, and the tetrarchies of Philip and Lysanias bestowed in compensation. (Jos. Ant., XX, 7, § 1; B. J., II, 12, § 8.) Apparently satisfied with the comparative insignificance of his position, he exhibited, within such limits as necessity imposed, "the Herodian fondness for building," and some literary taste. (See his letters to Josephus: Jos. Life, § 65.) There is no trace in him of any enthusiasm. The humiliation of the country did not affect him. His speech, dissuading the Jews from attempting a war with the Romans, breathes the spirit of a man who loved peace for its luxury and comfort, and disliked war for its hardship. There is no heroic sound in it, and nothing to suggest the possibility of a grand self-denial. His want of real patriotism appears in the fact that when the war actually began he was found on the side of the Romans, the party sure to prevail, and that from which alone he could hope for any reward. The last years of his life were spent in easy idleness at Rome.

With his kingdom, privileges in regard to the Jewish worship were granted to him; namely, the supervisorship of the temple and the right to appoint the high-priest. He seems to have had a certain fitness for these privileges, in virtue of a familiar acquaintance with the Jewish law, but the possession of them did not imply any deep regard for religion. The Herods were not a spiritual family. Their purposes were wholly worldly. The dominion of the East, which their great

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representatives sought and partly obtained, was not closely connected in their minds with the kingdom of God. If they were scrupulous about Jewish forms, it was as a means to an end. In a sense far different from that of the apostle, the Herodian king could say, "Unto the Jews I became as a Jew, that I might gain the Jews." "Religion was adopted as a policy; and the Hellenizing designs of Antiochus Epiphanes were carried out, at least in their spirit, by men who professed to observe the law."—*Smith's Bib. Dict.*, art. HEROD.

Nothing that we learn about Agrippa indicates that he differed in this from his fathers. His projects, it is true, were either less magnificent or less bold than those of his father and great-grandfather, but this would not affect his views of revelation. That which to the elder Herods had been merely a stepping-stone to greatness, would not naturally become a vital concern to their weaker descendant. Unfortunately, superintendence of the temple did not at this time depend upon anything but political convenience, which, indeed, cannot surprise any one who considers the character of the high priests themselves. It is Josephus who thought Annas "the happiest man of his time" (*Ant.*, XX, 9, § 1), who also called Agrippa "*θραυμασιώτατος*" (*Contr. Ap.* 1, § 9). We shall be better able to understand Josephus's admiration for him, if we recall the similar attitude they held toward their people in its great conflict.

The one impression Agrippa makes upon us is that of a character without great ambition and without lofty impulses, educated to a contempt for enthusiasm, a dilettante in art, a time-server in politics, a sceptic in religion, not destitute of all right perceptions, and showing, at times, a certain kindliness, but not earnest, and not true. He was still young when Paul addressed him,—thirty-two or thirty-three,—but not so young as to be therefore impressible, and the lines of character are fixed early in the midst of such influences as trained him. Indeed, the young man, in such circumstances, is more likely to be contemptuous than the old.

The drift of all these facts is evidently in one direction,—toward the conclusion that Agrippa's answer to Paul was not the expression of a genuine conviction. Accompanied, as he

was, by his sister, whose name has no enviable association with his, surrounded with the pomp of a little court, and treated with deference by a Roman governor, he was not very likely, as men speak, to be moved to the heart by an appeal to the law and the prophets,—writings which had little to interest him, except as they seemed to bear on the permanence of institutions by which he, for the time, flourished. Felix, mean, coarse, avaricious, might well be disturbed by his conscience when “Paul reasoned of righteousness, temperance, and judgment to come”; but what was there to startle a moral sense, lulled to sleep by inwrought self-confidence, in the visions of a dreamer or the Scriptural interpretations of a fanatic? When Festus despised, what else would Agrippa do?¹

If in this view we lose a practical lesson which hundreds of preachers have drawn,—a tip for the arrow of conviction which has been blessed in the hands of many gospel archers,—there is surely much given us, not less impressive and useful. The picture of a man almost consenting, and then finally and forever drawing back from the call of God, has a startling vividness to us; but how much more may we be startled by the sight of one on whom the eloquence of the great apostle, with the power of the Holy Ghost in it, has no effect at all. It is awful that one should give a half-welcome to the Divine Visitor, and then should cast him out: is it not more awful that there should be no acknowledgment of His presence? Do not the possibilities in human nature reveal themselves most terribly, when we see a human being unmoved by the story of the cross? Is there in the universe anything more dreadful than the unbroken composure of a sinful soul? Agrippa represents the multitudes, for whom the death of the Son of God is mere foolishness. Surely, if we should tremble anywhere, it is in the presence of stolidity like this. Surely, if any case is wretched, it is that of him to whom Christ is nothing, for whom the Old Testament has no meaning and the message of the New no force, because he is of the earth, earthy. Here is the terrible thing in sin,—that it deadens men. The lesson

¹ NOTE.—Prof. Hackett (*Comment. ad loc.*) thinks Agrippa was moved by the address, but concealed his real feelings under a jest. The view above given, however, seems rather more probable.

Agrippa teaches us is a deeper one even than the danger of resisting a particular influence. He had so yielded himself up to himself, the impulses to good and to God had been so thrust back within him, his life was so entirely a life of worldliness and moral feebleness, that the galvanometer which Paul applied could detect no electric movement in it. For a condition like this, human art has no remedy. The sense of powerlessness it awakens in the heart of the Christian can find relief only in the apostle's cry, "I would to God!"

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WATER AS A MIRROR OF THE WISDOM AND
GOODNESS OF GOD.

ONE of the sweet-voiced poets sang, centuries ago, —

“A vapor, or a drop of rain,
Once lost, can ne’er be found again.”¹

Once lost, it can never be identified certainly, yet will it be seen again a thousand times, seen perchance by the eye that lost it, though without recognition. Some morning in June, a pretty dew-drop, smiling all over, is perched on the tip of a spire of grass; at the shake of your cane it flies away. But in August you may see it again in the feathery curl of a pink cloud fifteen thousand feet skyward; or in December you may see it in the birdly guise of a snow-flake alighting delicately on your coat-sleeve; or after a twelvemonth or two, you may inhale it with the breath of an Alp rose as you toil up one of the summits of Switzerland; or half a dozen years hence, you may see it oozing from the heart of a stately deer which your rifle has surprised in its Adirondack home.

Here is a goblet of Cochituate: could we read the biographies of its constituent drops, should we not open our eyes with amazement? As we turn page after page in this volume of water, how strange and thrilling its revelations! One particle may have been with that “mist” which furnished moisture to the Garden of Eden; another may have fallen in the rain which suggested imagery to the Hebrew poet; a third may have gemmed the brow of the Man of Sorrows amidst the darkness of Gethsemane; another may have been in that jet of steam from the teakettle which gave the juvenile Scotchman, James Watt, a clew to the steam-engine; and yet another may have assisted in strangling little Allie Hammond as the Ville du Havre went down into the depths of the Atlantic.

But, whatever may have been the incidents in human history with which this goblet of fluid has been associated, no one should doubt that its career has been replete with adventure.

¹ Herrick.

In the countless centuries since The Beginning, ten thousand times it has risen from land and sea in transparent vapor ; ten thousand times it has appeared in the flocking clouds,

“ Shepherded by the slow, unwilling wind ” ; ¹

ten thousand times it has been precipitated in dew or in frost, in rain or in snow. Sometimes it has tripped gayly along in the mountain brook, and again it has marched in the solemn procession of ocean currents from the equator to the pole, and from the pole to the equator. It has floated with silent icebergs and leaped with roaring avalanches ; it has wrought at building the magnificence of forests and at painting the loveliness of flower-gardens ; it has thrown its whole weight against the laboring mill-wheel, and it has put its soft shoulder under the merchant-ship and borne it away to other climes.

There is no other substance in nature which we may study with such a sense of the wonderfulness of the Creator ; and while its adaptations, so manifold, so complicated, so exquisite, so invariable, are eminently fitted to inspire adoration, its uses, so numerous, so valuable, so delightful, so indispensable, are supremely fitted to awaken gratitude. *The wisdom and goodness of God are reflected in many of the curious properties and precious uses of water.*

The way in which water is constituted is not to be overlooked. It was discovered by Cavendish, only ninety-six years ago, that this familiar substance is not an element, but that it is a compound of two gases. Under suitable conditions, these elements, oxygen and hydrogen, animated by a mysterious impulse called chemical affinity, rush into each other's arms with great vehemence, and so closely are they united that their individual peculiarities are wholly disguised ; we see nothing in the water that reminds us of oxygen, nothing that reminds us of hydrogen.

In the year 1873 Boston paid \$47,000 for the water which was consumed by the fire-engines in extinguishing mischievous fires. During the conflagration in November, 1872, there was water enough used to flood the sixty acres of the Burnt

¹ Shelley.

District ten and one half inches deep. Hydrogen, one constituent of water, is so extremely inflammable that it is the fuel with which the compound blowpipe produces the intensest heat that is known. Oxygen, the other constituent of water, is the fire-principle itself, the agent, the only agent,¹ which is capable of causing combustion. Therefore, to flood a burning city with the *elements* of water would be like showering it with kerosene and fanning it with a hurricane. If the constituents of water, instead of being chemically combined, were simply mixed, mechanically mixed, like the oxygen and nitrogen of the air, they would be utterly unqualified to extinguish fire.

Burning is the rapid union of oxygen with some other substance, — a process which is attended with the evolution of heat. Fire can live in air, because the air has plenty of oxygen that is free to carry on combustion. Fire cannot live in water, though it contains a hundred times as much oxygen as the same volume of air; and the reason is that its oxygen is not *free*, but is held prisoner by hydrogen, with a grip from which it cannot escape. We repeat that, without oxygen, fire must die; in water, though eight ninths of it is oxygen, fire cannot obtain any, because the hydrogen is so churlish: hence it is that the city is dotted over with two thousand and six hundred fire-hydrants.

Turning from the chemical constitution of water, we pass to consider its *metamorphosis by the agency of heat*. At ordinary temperatures it is liquid; at higher temperatures it is gaseous; at lower temperatures it is solid. The facility with which it passes from one of these states to another is a prime element of its value. Ice becomes liquid at a temperature of thirty-two degrees; iron becomes liquid at a temperature of eighteen hundred and thirty-two degrees. Had the Creator endued water with the same reluctance to exist in the fluid form that iron exhibits, it would be of no use to us; we might add that we could not live in the same world with it. Water turns into vapor at a temperature of two hundred and twelve degrees; to vaporize iron would require² a temperature so high that it has

¹ The idle and obscure exceptions latterly noticed in iodine, chlorine, cyanogen, etc., need not be recognized here.

² Lockyer, *Elem. Astron.*

not been ascertained. Were water as unwilling as iron is to assume the form of vapor, there could be no living thing on earth, either plant or animal.

Water assumes a *gaseous* form. From ocean, lake, river, and every moist surface, the vapor of water is busily rising into the atmosphere. We do not see this vapor, for the air dissolves it, just as a cup of tea dissolves a spoonful of sugar. The tea takes up the sugar until it is saturated, until it can hold no more; and the excess that may be present will become visible at the bottom of the cup. In like manner, if there is more vapor in the atmosphere than it can hold in solution, the excess will become visible in the form of mist, fog, or cloud.

As heat is the agent by which evaporation is induced, we look to the glowing climate in the neighborhood of the equator for the largest harvests of vapor. These harvests, borne upon the wings of the winds, those busy expresses of the sky, are distributed everywhere, northward and southward, the great trade-winds transferring their precious freight at the termini of their routes, to the variable winds, whose routes pass the door of every spring and every garden, from the tropics to the poles.

According to the observations of Dr. Hale during a term of three years, three quarters of the rain which falls in Boston returns from the city to the sky by evaporation. According to Prof. Cooke, not more than one quarter of the rain flows through the channels of the rivers. It is estimated by Maury that, in the region of the trade-winds, the surface water evaporates daily to the depth of half an inch. A layer of intertropical water fifteen feet thick is thus transformed into invisible vapor each year. In the neighborhood of Boston, the evaporation may perhaps be one fifth or one quarter of that in the Torrid Zone, — three or four feet. From one sixtieth to one two-hundredth of the bulk of the air is vapor. On an average, there may be eight gallons of it in one thousand of air. If this invisible water which is dissolved in the atmosphere were to be precipitated evenly all round the globe, it would make a watery envelope five inches thick.

Since the blue-fish, the coral-polyp, and the crimson-leaved dulse are no more dependent upon the ocean in which they

live than corn, horses, and men are upon the vapor-ocean in which they live, we must certainly admire the arrangement which supplies this moisture by active and regular exhalation from sea and land ; and since an excess of moisture in the atmosphere would be hurtful and disastrous, we cannot fail to admire the wisdom of God in so constituting the air that it can hold only a limited quantity, being obliged to reject any superfluity that is offered it. These rejected portions of water we see loafing around in mists, fogs, and clouds, waiting for "something to turn up." They will be assigned to duty presently. We notice how beautiful and how benignant is the provision that the capacity of the air for vapor shall increase with the rise of temperature ; for as evaporation is a cooling and refreshing process, the strong heats of summer bring with them their own antidote. Air at a temperature of sixty-two degrees takes nearly five times as much vapor as air at twenty degrees.¹ Verily, one would suppose that no particle of vapor or globule of cloud ever allowed itself to forget that exhortation of the Hebrew poet, — "Ye waters above the heavens, praise Him !"

In becoming vapor or steam, water is immensely expanded ; that is, its microscopic particles are separated by much wider spaces than before. A single pail of water, when converted into steam, will fill seventeen hundred pails. Reflecting upon the development of energy which attends this process, James Watt invented the steam-engine. His patent was dated one hundred and eight years ago. No king of Great Britain, not all her kings during a thousand years, have done so much to extend her dominion, as this humble Scotchman. In acquiring India, Great Britain added sixfold to her population ; in acquiring steam-power, she added ninefold to her working-force. It was as though Watt had secured to his country the gratuitous labor of seven or eight nations like the United States. Every sinewy locomotive that rushes into our city, every lordly steamship that glides into her harbor, is a fresh and impressive exemplification of our indebtedness to water, and to Him who endowed it with its serviceable properties. The Old Colony Railroad, in 1873, paid over \$6,000

¹ Prof. Guiot.

for the water which it used in the city alone. The same year the Cunard Steamship Company purchased \$4,500 worth of Cochituate.

It is interesting to watch aqueous vapor as it mutates into the *liquid* form. At every puff of the locomotive, a cloud is projected into the air. It is condensed steam. While it was in the boiler, it was transparent and invisible. As it mingles with the cold air above the hot funnel, it ceases to be vapor. Every bit of steam shrinks, when chilled, to a much more minute particle of water. The liquid particles thus produced form what Tyndall¹ calls a kind of water-dust, of exceeding fineness, which floats in the air and is known as cloud. The chilling of atmospheric vapor is effected in part by the mingling of warm, moist air with currents of air that are cooler, and in part by the expansion of the vapor-laden air as it ascends where the pressure of the atmosphere upon it is diminished.

Cloud is partially condensed vapor, in the form of minute bubbles of water; these light globules collapse, and coalesce in drops which are too heavy to float, and therefore descend, constantly increasing in size by accumulations of moisture from the air through which they fall. Thus, the cloud may say, —

“I am the daughter of the earth and water,
And the nursling of the sky;

I bring fresh showers for the thirsting flowers
From the seas and the streams.”²

At Lake Cochituate, the rainfall in 1873 amounted to forty-five and one half inches, about three feet and three quarters; six tenths of this rain was received into the lake. The rainfall at Boston exceeded that at Natick by about ten inches: it amounted to fifty-five inches, about four feet and a half. There were ninety-nine rainy days; on twenty-one of them, over an inch of water was registered, and on three of them there was a fall of two inches or more. The wettest month was November, when the rain that fell amounted to seven and one third inches; the fall in June was scarcely one eleventh as great, — less than two thirds of an inch.

¹ In Forms of Water.

² Shelley.

In studying how wondrously the constituents of nature are adjusted to each other, we recognize the contrivance to make rain fall gently. In finding its way to the earth, it must filter through the oxygen and nitrogen of the air, and these elements are buoyant enough to retard its descent. Were it not for this arrangement, if rain-drops were to fall through a vacuum, without resistance, they would riddle an umbrella like volleys of buckshot.

The rain is our servant in cleansing the air. There is soot nestling in it, and dust, with other foreign matter, perhaps chlorine, iron, and nickel; the advance-guard of a shower or rain-storm has orders to wash out these substances.

When the condensation of vapor takes place on the earth's surface or any of its furniture, rather than in the atmosphere, it is called *dew*, or if deposited in a solid state, frost. As vapor comes in contact with the chilling surfaces of objects which have radiated their heat during the night, it condenses into drops, —

“orient dew,
Shed from the bosom of the morn
Into the blowing roses.”

By this providential device, vegetation has a partial supply of moisture during seasons of drouth. The deposit amounts annually to about five inches. The dew has two laws which are specially worthy of notice.

On a cloudy evening we say, “No dew to-night,” or “No frost.” The reason there will be none is, that the canopy of cloud will reflect back a portion of the heat which the earth radiates, so that the surface of the earth will not become cold. Can it be the result of chance, inquires a scientist,¹ that the supply of dew fails only when the clouds give promise of a copious draught of liquid nourishment from the rain? One loyal to God replies, “He weigheth the waters by measure.”

Again, the dew is minutely discriminating in the bestowal of its favors. It is partial towards those objects which need moisture, being far more generous towards plants than towards patches of naked earth. The Great Designer arranged for this state of things by ordaining that the various species of

¹ Prof. Cooke.

vegetation should have radiating surfaces of such sort and such amplitude that they would cool more rapidly than barren roads and rocks, and receive in consequence a greater supply of dew. It is therefore a mere remnant of dew which sheds its idle tears over unproductive wastes.

Few are they who apprehend how small a proportion of our aqueous liquid appears in the form of dew, rain, spring, river, and lake. We have asked several persons how long it would take the rivers of the globe to fill up the ocean basins if they were emptied. The replies ranged from one year to ten years. If the Danube, Nile, Mississippi, Amazon, St. Lawrence, and every other river should keep its waters rolling for ten years, and then for nine times ten years, the task would be unaccomplished; there would still be required for its completion 39,900 years!

There is a third form in which water exists; it may be a *solid*. We might never suspect its presence in certain dry substances, such as lumber, sugar, and starch. In a pound of iron-rust there are three ounces of water; in a pound of lime there are four ounces.

If we dissolve alum in water, and allow the water to evaporate slowly, we have as a residuum a crop of transparent, eight-sided crystals. They contain solidified water, and cannot maintain their crystalline form without it. Azurite, a very beautiful stone, gets its form in water, and is dependent upon it. Most of the crystals found in rocks, many of them precious gems, are formed in a similar manner from minerals in solution,¹ and the formation of the larger ones has probably occupied thousands of years.

All water at low temperatures turns into crystals. A compacted mass of them, usually formed from liquid, we call ice. Crystals composed of frozen atoms of vapor, elegantly clustered in six-pointed stars, we call snow-flakes.

Though snow is an emblem of cold, yet it serves the vegetable world as a beautiful blanket; it is as warm as wool. To this divine provision we owe it that plants are not destroyed.

How much blessing abides in ice, we need not attempt to portray. In this city several hundred thousand tons are used

¹ Cooke.

annually, while our traffic in it employs nearly ten thousand men.

Having contemplated thus at length the three characteristic states of water, we will inspect its *density*. In the adjustment of this property, there is revealed a sagacity which is unerring and benign.

If the water of the sea were heavier, says Gaussen, all the fishes would be borne up to the surface, and would be unable to swim in it; they would accordingly die, as they do in the Dead Sea, the water of which is only a quarter heavier than distilled water. If the water of the sea were lighter, the fish would be too heavy to swim, and would sink down and die at the bottom.

Human navigation, as well as the movements of fishes, is dependent upon the existing density of water. A vessel which would not float on alcohol or olive-oil or even fresh water, might float on the brine of the Atlantic. A sea-captain informs us that a vessel drawing fourteen feet in the Mississippi may not draw so much by three inches in the Gulf of Mexico. Let the specific gravity of water be reduced a few degrees, and every ship on the sea would sink. Thus the easy interchange of commodities and of ideas, upon which the welfare of mankind is so vitally dependent, would become impracticable.

The density of vapor is also admirable. In this rarefied form, the water that is needed to moisten the air and to form rain can be elevated by the agency of gravitation. If men were obliged to do this work, they would have no leisure. We may compute, from data furnished by Prof. Leslie, that the silent elevation of aqueous fluid by gravitation is equivalent to the labor of our whole race, together with that of 133,000 other worlds of similar grade.

Very admirable, also, is the density of ice. It is a general law of nature that substances are expanded by heat and contracted by cold. Water obeys this law until within seven or eight degrees of the freezing point, when it begins to reverse it by expanding. If it were to continue to observe the general law, ice would be denser than water and would sink as fast as it formed, so that our rivers and lakes would become solid and

never be thawed.¹ We owe it to this exceptional behavior of water that our earth is habitable.

Our attention might be pleasantly occupied with the locomotion of water, liquid, solid, and aeriform, upon the earth,² beneath it, and above it, but we will pass at once to *its solvent power*, a pre-eminent property, upon which³ its use chiefly depends. As a solvent, water acts in this way: it reduces solids that are in contact with it into fluids, and diffuses them through itself without any other change. If we drop a thimbleful of common salt into a cup of water, it soon disappears; the water dissolves it, that is, liquefies it and mingles it with itself. A pound of the fluid will dissolve five and three quarters ounces of salt, or two pounds, even three pounds of sugar.

Water is the most powerful solvent known; indeed there are few substances which it does not dissolve to some degree. As it circulates—soaking, trickling, flowing—it filches an atom from this and an atom from that, becoming more and more charged with foreign matter, until it reaches the ocean. Look to the Neponset River for an illustration. The rain which supplies Punkapaug Pond percolates the soil and the rocks, sucking off morsels as it can,—here a bit of animal matter, there a bit of vegetable matter, then an atom of gypsum, etc., until with endless toil it has gathered⁴ into its bosom organic matter (*i. e.*, matter of vegetable or animal nature), gypsum, common salt, Glauber's salt, muriate of magnesia, sand, clay, coal, and iron. These substances are not held in suspension, making muddy water, but they are converted into liquid, and are undistinguishable from the aqueous liquid with which they are mingled. In a hundred thousand pounds of Punkapaug water, there are three pounds of dissolved matter, of which one pound and thirteen ounces is organic, and one pound and three ounces mineral. Now, while this fluid is washing down along the channel of the Neponset, it keeps applying its tongue to everything within reach, that if possible it may lick up a little taste of it. After a stroll of a dozen miles it reaches tide-water at the Lower Mills, where it

¹ Prof. Peabody, in Bib. Sac.

² The motive-force of the streams of Europe, according to Daubrée, is equal to 300,000,000 horses working incessantly the whole year.

³ Encyc. Brit.

⁴ A. A. Hayes.

has nearly twice as much organic matter and more than twice as much mineral matter as it had at the pond.

Water dissolves carbonate of lime (*i. e.*, chalk) with special facility, and this is the leading mineral found in river-water. It generally constitutes one half of the solids which streams hold in solution, and it sometimes constitutes nine tenths of them. The ingredient which is next in prominence is gypsum (sulphate of lime). About a thirtieth part of sea-water is solid matter that is in solution. (All such solids are frequently called *salts*.) More than three fourths of the whole is common salt. We may compute from data furnished by Maury that if all the ingredients dissolved in the ocean were restored to the solid form, and spread evenly over the State of Massachusetts, they would bury every acre of it nine hundred miles deep.

It is this property as a solvent which qualifies water to be the great cleansing agent of the world. Without the aqueous fluid as a purifier, there could be no comfort and there could be no civilization. It is this property, moreover, which is the basis of a great proportion of the processes employed in the arts and manufactures. There is a single sugar refinery in Boston which pays \$12,000 annually for the Cochituate which it uses.

Another fact in regard to this property is very significant, though it might be easily overlooked; we refer to the fact that the power of water to dissolve substances has been carefully limited. If at ordinary temperatures it had the solvent power which it possesses at the boiling point, our wells, lakes, and rivers would be filled with mineral waters, — as unfit for ordinary use as those of Saratoga.

Another cardinal property of water is *its great capacity for heat*.

We first restrict our attention to what is known as *specific heat*, — the quantity required to raise the temperature of a body one degree. Suppose that we have a kettle of water, and a mass of iron of the same form and the same weight; if we subject them to the same amount of heat, their temperatures will not rise together; it will require ten times as much heat to raise the temperature of the water to the boiling point as it requires to raise the temperature of the iron to that point.

Thus water is capable of receiving and storing immense quantities of heat. How excellent is the provision that our lakes and oceans shall abate the fervors of midsummer by copiously absorbing caloric, and that they shall soften the inclemency of winter by restoring it to the air!

Immeasurable cargoes of heat are transported by ocean currents from the tropics towards the poles, and distributed where there is need of them. The Gulf Stream is a wonderful agency of this kind. It is a gigantic river, more than three thousand times as large as the Mississippi, and moving more rapidly, with a temperature in winter of twenty degrees, even thirty degrees, above that of the adjacent waters; its color is indigo-blue, and one half of a ship may be seen floating in this stream, while the other is in the common water of the sea. The vast cargoes of heat with which this current is freighted are carried over routes three thousand miles long, and are discharged at innumerable points as there may be demand. In the absence of this arrangement, France and England would be as cold, barren, and desolate as Labrador, while Scotland would be another Siberia.¹

One feature of the Gulf Stream is too singular and too significant to be overlooked; we refer to the fact that this current does not flow on the bottom of the sea, but on a cushion of cold water. This is a Divine contrivance for preserving the heat which the stream is transporting. That bed of water which it flows over is a non-conductor of heat, so that the Gulf Stream loses only two degrees of temperature in moving six hundred miles;² whereas if the stream were flowing on the earthy bottom of the sea, it would lose all its heat long before it reached the points for which it was designed.

We now turn our attention to what is called *latent heat*, that quantity which becomes concealed in a body while producing some change in it other than rise of temperature, as fusion or evaporation. Suppose we heat ice to a temperature of thirty-two degrees; as it melts, its temperature will rise no higher while you add one hundred and forty degrees. When that liquid freezes again, this heat of fusion, as it is called, will be set free during the process of congelation. Prof. Morley

¹ Maury, Phys. Geog. of the Sea.

² Maury.

shows us that the freezing of a body of water to the depth of thirty inches liberates as much heat as would be radiated by red-hot cannon-balls covering an equal area nine and three quarters inches deep. We may see how this law operates to retard the approach of the winter's cold, as well as to preserve the snow-covering in the spring, defending the vegetable kingdom from the attack of early frosts.

Suppose again that we have water at two hundred and twelve degrees; to convert it into steam (which shall have a temperature of two hundred and twelve degrees, we must add one thousand and thirty degrees of heat. When this steam shall be condensed into water, it will have these one thousand and thirty degrees of heat to impart. The familiar method of heating buildings by steam is founded on this extraordinary capacity of vapor for heat. Nature also has a steam-heating apparatus, with the boiler at the equator and the condensers all over the earth. Vapor stored with heat is borne far and wide into regions where more warmth would be welcome, and when the vapor condenses in dew, rain, or snow, its vast stores of heat are set free. The force which was latent becomes sensible. A rain one inch deep brings heat enough to warm the atmosphere eleven degrees.¹ A snow of the same weight (say, ten inches²) would warm the air more than twelve degrees.

This ordinance that water shall absorb great quantities of heat in mutating into vapor is the basis of several modes of refreshment. We sprinkle our room on a hot day, expecting that the water, in turning into vapor, will gather up and carry away with it a large quantity of the heat which oppresses us. The same principle explains how it is that water is cooling to the face or the tongue, and how it is that perspiring relieves one of heat.

Just here, we may glance at the skill and the benignity with which the boiling point of water has been adjusted.³ If water boiled at the same temperature as ether, the vapor rising from the ocean would be twenty-five times as much as it now is, the sun would be perpetually hidden by clouds, the rains

¹ Prof. Morley, in *Bib. Sac.*

² It requires ten inches of snow to make one inch of water, when the flakes are large; five inches, when they are small.

³ Vide Morley.

would be deluges, and the snow of one day might bury our city. If, on the other hand, water boiled at the same temperature as oil of turpentine, the vapor given off by the ocean would be less than one fourth of its present amount, scorching sunshine would prevail, and the Desert of Sahara would widen over the world.

There is the geological agency of water,—all the stratified rocks were formed by deposits of various substances on the bottom of the ocean, at the rate of perhaps an inch a year.¹ On a mountain-side in Wales there is an ancient sea-beach which is one thousand four hundred feet above the present sea level; how came the huge boulder, and whence —

“Like a sea beast crawled forth, that on a shelf
Of rock or sand repositeth, there to sun itself”;²

how came Castle Rock in Minnesota, and the Matterhorn, in Switzerland, sculptured by water? The destruction of the earth and its reconstruction are carried on, and the fertility of soil is perpetually replenished by this same agent.

There is also the æsthetic function of water,—we are indebted to it for the lovely blue of the firmament; for the ever-changing beauty of the clouds (“Behold, the glory of the Lord appeared in the cloud!”); for the prettiness of the gushing, mossy spring, —

“A thirsty giant at one draught could drink it”;³

for the wild charm of mountain brooks, —

“Cold wellé streames, . .
That swommen full of smallé fishes light,
Mith finnés rede, and scalés silver bright”;⁴

for the enchanting reflection of land-scene and sky-scene; for Staubbach, Keelfoss, and Niagara; the weird grandeur of Mammoth Cave, the sublimity of glaciers and icebergs, and the majesty and the tragicalness of the oceans.

We may not overlook the relations of water to vegetable and animal life. Especially *its relations to plants*. That the importance of water to a plant is most vital is evinced by

¹ Charles Kingsley, *Town Geology*.

² Wordsworth.

³ Moreau.

⁴ Chaucer.

the fact that about four fifths of its substance is water.¹ A part of this is in the form of sap, and a part is in solid form, chemically united with other substances. Water and carbon (*i. e.*, charcoal) are the sole constituents of woody fibre, starch, and gum.

The leaves of the plant—its tender twigs also—are full of microscopic mouths through which respiration is carried on. Somebody has counted 120,000 of these tiny organs on a square inch of lilac-leaf. The plant inhales, through its leaf-pores, carbonic acid (carbon and oxygen in the form of gas), and the carbon thus inhaled is the material of which the framework of the plant is mainly constructed. Through the leaves the vapor of water is also inhaled to a limited extent, especially when previous heat or drought has dried the plant. Hence it is that fainting herbage revives so promptly at the scent of water, even a stingy sprinkling of it, perchance —

“Those maiden showers,
Which by the peep of day do strew
A baptism o’er the flowers.”²

Now what does the plant exhale through its leaves? Oxygen (the most of which was a constituent of the carbonic acid that it inhaled) and the vapor of the water which ascends through the stem after its duties are completed. This evaporation from the leaves, were the atmosphere not provided with vapor, would proceed so rapidly that the necessary moisture could not be supplied through the roots, and the plant would soon droop and die.

If we apply our microscope to the other end of the plant, to its rootlets, their fresh tips are seen to bear minute, hair-like fibrils, which thrust themselves laterally among the particles of the soil. These fibrils are extensions of some of the superficial cells of the rootlets into slender tubes. Through the lips of such fibrils and of all fresh cells the plant sucks the water, ammonia, and mineral salts which it requires from the earth. The water, having first dissolved the other materials, is the vehicle which conveys them into the plant and carries them where they are to go. Two thousand grains of the fluid

¹ Tissandier. ² Herrick. ³ Johnston's Chemistry of Common Life.

pass through the plant for every grain of mineral matter that is fixed in it.

Seeing, then, that water dissolves nutriment for the plant and conveys it where it is needed; that it combines with carbon to form woody fibre, starch, and other solids in the plant; that moreover it distends the vessels of the plant, gives flexibility to it, and keeps it cool,—we cannot fail to appreciate the boundless value of water to the vegetable kingdom.

We will glance at some of the *relations of water to animals*. We need not pause to consider that the animal kingdom is absolutely dependent upon the vegetable kingdom: the fact is too obvious. We observe that at least five sixths of an animal, five sixths of a human animal¹ is water. It exists in chemical combination as a solid, being an ingredient of dry bone dry flesh, etc.; and it exists in fluid form among the tissues and in the veins and arteries. Of the blood, seventy-eight parts in every hundred are water. We have glanced at the nutrition of plants: the nutrition of animals is like it. Water dissolves our nutriment and distributes it through the body; it takes up tissues that are effete, having completed their functions, and carries them off through the kidneys and the skin. As water is continually exhaled by the leaves of a plant, so is it continually exhaled by the human skin and human lungs. The evaporation from the skin, in the form of insensible perspiration, amounts to a pound and a half (or more) daily, while the exhalation from the lungs amounts to a pound daily.

We should notice distinctly that the vapor of water is as essential to animal life as water in its liquid form. If the air about us were perfectly dry,² the skin would become parched and shrivelled, and thirst would afflict our feverish form. Were the air that we breathe free from watery vapor, we would soon breathe forth the fluids which fill up our tissues, and dry up into a withered and ghastly mummy.

Human food is mostly water,—at least five sixths of it. Suppose each kind of food to be divided into one hundred parts: forty-five parts of bread would be water; of egg, seventy parts; of potatoes, seventy-five; of beef, seventy-eight; of apple,

¹ Am. Cyc.

² Johnston.

eighty; of milk, eighty-six; of watermelon, ninety-four; of cucumber, ninety-seven. In the most wholesome and delicious forms of food, to wit, the fruits, the nutritive matter is especially diluted with water.

It is wonderful that the protoxide of hydrogen should have been endowed with properties so multifarious and so versatile, and should have been so accurately adapted to such dissimilar and multitudinous uses.

The Indians of the region called the peninsula now covered with Boston, Shawmut,¹ with a reference to the sweet springs² which welled up among the hills. When, in 1630, Winthrop and his associates were invited by Blackstone (the only citizen of Boston) to come over from Charlestown and settle on the trimountain peninsula, the excellence of the water and its abundance were the chief inducements offered.

In process of time, the peninsula became populous, and the sweet springs were inadequate to supply the needs of the people. They dug wells, but the water yielded was not such as might become a place named Shawmut. In 1834 there was a census taken of 2,767 wells; the water of one fourth of them was found to be undrinkable, and the water of only seven — one in three hundred and ninety-four — could be used for washing.

Sitting on her three hills, the city thirsted; she turned her eyes appealingly to Spy Pond and Punkapaug, to the Charles and Neponset Rivers, to Farm Pond, Long Pond, and many more, and her great heart called upon them to bring her relief, — twenty-three years in vain; then Long Pond, twenty miles away, relented, slipped off her country gown, arrayed herself in Cochituate robes, and under the escort of gravitation hastened from Natick to Needham, Newton, Brookline, Roxbury, Boston, and presented her vast wealth of waters, soft and sweet, to the famishing city.

This joyous event was celebrated³ Oct. 25, 1848. At day-break there was a salute of one hundred guns, the bells of the city ringing an accompaniment. The streets were decorated with flags, bunting, and evergreen, interspersed with

¹ Rather, Mushawwomuk. S. G. Drake.

² Josiah Quincy, Jr.

³ Documents of Water Board, in Public Library.

mottoes and emblematic devices. The procession was two miles long. On the Common there were songs and prayers and orations. As a column of water eighty feet high leaped from the fountain into the air, the excited multitude were breathless for a moment; they then looked around upon each other, laughed aloud, swung their hats and shouted, and some even wept. Forthwith a chorus of children, standing near, sang, "Thanks be to God! He laveth the thirsty land. The waters gather; they rush along; they are lifting their voices." The sun was just setting, and his last rays tinged the summit of the watery column. Again the bells began to ring and the cannon to peal, while rockets leaped blazing into the sky and burst with ecstasy.

For more than a quarter of a century, Boston has luxuriated upon the bounty of Cochituate Lake. In 1873, she consumed about 18,000,000 gallons daily, at a total cost of only thirteen cents per thousand gallons.

Suppose a decree were issued from the Throne that the protoxide of hydrogen should be enjoyed no longer; suppose our Creator to issue the proclamation, "Let water in every form be banished from the planet Earth," how appalling the scene which would be witnessed! Every goblet is instantly dry; in the coffee-cup nothing is left but a little sediment of carbon, ash, and oil; the sugar-bowl loses three fifths of its weight and offers mere charcoal; the milk-pitcher is deserted by seven eighths of its contents, and the residue is oil, sulphur, nitrogen, and the like; the bread diminishes by one half, and what remains is chiefly coal-dust; the meat shrinks to one fourth of its normal dimensions, and the remnant is no more edible than ashes; the six pounds of fruit give place to a single pound of soot; the precious opal in the wife's marriage-ring drops into a little pinch of silicious sand; the table, and the chairs, the dining-room itself, resign more than half of their substance, and the rest is a shapeless collection of powdered coal and earth; while five sixths of the human frame disappears, leaving, instead of each person, twenty or twenty-five pounds of charcoal and nitrogen, seven or eight pounds of phosphate of lime, and one or two pounds of common salt!

Dismal and ghastly would the earth become, not a single

specimen of animal life — man, dog, bird, or polyp — surviving ; not a remnant of vegetation, — oak, wheat, lily, or lichen ; not a fibre composed of organic material, — rail-car, ship, carriage, fence, house, or penholder : the vegetable and animal kingdoms in their entirety would be resolved literally into dust and gas, while the very rocks themselves — a majority of them¹ — would participate, more or less, in the gigantic and horrible transmutation. Without water, old Chaos would come again, — “the earth without form and void.”

How transcendent the intelligence and the love which provide our earth with a substance like water ! The main pabulum of life may well be a living spring of gratitude and joy ! “Respond with thanksgiving unto Jehovah, . . . who covereth the heaven with clouds, who prepareth rain for the earth.” The Hindoo adores the Ganges, the Egyptian worships the Nile, they recognize in those waters visible images of the Deity ; and surely “the voice of the Lord is upon many waters.” We shall not too much resemble the Hindoo and the Egyptian if we see the wise thoughts and kind feelings of God reflected in the rain-drop, the dew-drop, and the snow-crystal ; in the moisture of the soil and in the vapor of the air ; in the flowing river, the placid lake, and the majestic ocean.

MYRON A. MUNSON.

Neponset, Boston.

¹ Tissandier.

CONGREGATIONAL THEOLOGICAL SEMINARIES IN 1876-77.

THE following lists are compiled from the printed catalogues, with additions by letters and information in manuscript.

The seminaries are arranged in the alphabetical order of the towns and cities in which they are located.

The date following the office of a professor is that of the year when he entered upon that professorship. If he was earlier a professor in some other department, we have mentioned the fact in parenthesis.

The students are arranged in one catalogue, alphabetically, to facilitate reference. In this catalogue a dash under "College" signifies that the person has not been a member of any college; the name of a college, with a dash where the year would come, signifies that the person was once a student in that college, but did not become a graduate; a blank in either case signifies our ignorance.

The following list of abbreviations of names of colleges has been prepared after careful survey of the whole field. To secure uniformity, we are obliged to make several changes from the abbreviations used in some catalogues. Our rule is, in case of conflict, to use the simple initials for the older colleges and more extended abbreviations for the later ones.

A. C. Amherst College, Massachusetts.	M. C. Middlebury College, Vermont.
Ba. C. Bates College, Maine.	Mon. C. Monmouth College, Illinois.
Bald. U. Baldwin University, Ohio.	Mt. Un. C. Mt. Union College, Ohio.
Bel. C. Beloit College, Wisconsin.	O. C. Oberlin College, Ohio.
B. C. Bowdoin College, Maine.	Ol. C. Olivet College, Michigan.
B. U. Brown University, Rhode Island.	Pac. U. Pacific University, Oregon.
Cod. C. Codrington College, West Indies.	R. C. Ripon College, Wisconsin.
Col. C. Columbia College, New York.	Simp. C. Simpson College, Iowa.
Col. U. Colby University, Maine.	Tab. C. Tabor College, Iowa.
Corn. U. Cornell University, New York.	U. Ice. University of Iceland.
D. C. Dartmouth College, N. Hampshire.	U. M. University of Michigan.
D. G. Gymnasium, Dresden, Germany.	U. Vt. University of Vermont.
Ham. C. Hamilton College, New York.	Ura. C. Ursinus College, Pennsylvania.
H. C. Harvard College, Massachusetts.	W. V. C. Waterville College, Maine.
H. U. Howard University, Dis. Columbia.	W. U. Wesleyan University, Conn.
Io. C. Iowa College.	W. R. C. Western Reserve College, Ohio.
K. C. Knox College, Illinois.	Wis. U. Wisconsin University, Wisconsin.
Mar. C. Marietta College, Ohio.	Wy. S. Wyoming Seminary, Penn.
Mass. A. C. Agricultural College, Mass.	Y. C. Yale College, Connecticut.
My. C. Maryville College, Tennessee.	

I. ANDOVER THEOLOGICAL SEMINARY,

ANDOVER, MASS.

Opened for instruction, Sept. 28, 1808.

FACULTY.

- Rev. EDWARDS A. PARK, D. D., Abbot Professor of Christian Theology. — 1847. (Was Professor of Sacred Rhetoric, 1833-47.)
Rev. JOHN L. TAYLOR, D. D., Smith Professor of Theology and Homiletics (in the Special Course) and Lecturer on Pastoral Theology. — 1868.
Rev. AUSTIN PHELPS, D. D., Bartlett Professor of Sacred Rhetoric. — 1843.
Rev. EGBERT C. SMYTH, D. D., Brown Professor of Ecclesiastical History. — 1863.
Rev. J. HENRY THAYER, D. D., Associate Professor of Sacred Literature. — 1864.
Rev. CHARLES M. MEAD, Hitchcock Professor of the Hebrew Language and Literature. — 1863.
Rev. J. WESLEY CHURCHILL, Jones Professor of Elocution. — 1863.
-
- Rev. AUGUSTUS C. THOMPSON, D. D., Lecturer on Foreign Missions.
Rev. HENRY M. DEXTER, D. D., Lecturer on Congregationalism.
Rev. ALEXANDER H. CLAPP, D. D., Lecturer on Home Missions.
Rev. WILLIAM L. ROPES, A. M., Librarian.

II. THEOLOGICAL SEMINARY,

BANGOR, MAINE.

Opened for instruction, November, 1817.

FACULTY.

- Rev. ENOCH POND, D. D., President, Professor *Emeritus* of Ecclesiastical History. — 1855-1870, *Emeritus* 1870. (Was Professor of Theology, 1832-55.)
Rev. DANIEL SMITH TALCOTT, D. D., Hayes Professor of Sacred Literature. — 1839.
Rev. WILLIAM M. BARBOUR, D. D., Buck Professor of Christian Theology, and Lecturer on Church Polity and Pastoral Theology. — 1875.
Rev. LEVI L. PAINE, Waldo Professor of Ecclesiastical History, 1870; and Librarian.
Rev. JOHN S. SEWALL, Fogg Professor of Sacred Rhetoric and Oratory, 1875; and Secretary of the Faculty.

III. THEOLOGICAL SEMINARY,

CHICAGO, ILL.

Opened for instruction, October, 1858.

FACULTY.

- Rev. SAMUEL C. BARTLETT, D. D., New England Professor of Biblical Literature. — 1858.
Rev. FRANKLIN W. FISK, D. D., Wisconsin Professor of Sacred Rhetoric. — 1858.
Rev. JAMES T. HYDE, D. D., Iowa Professor of Pastoral Theology and Special Studies. — 1870.
Rev. GEORGE N. BOARDMAN, Illinois Professor of Systematic Theology. — 1871.
Rev. THEODORE W. HOPKINS, A. M., Sweetser and Michigan Professor of Ecclesiastical History. — 1874. Also, Librarian.
-
- Rev. EDWARD M. BOOTH, A. M., Instructor in Elocution.
Rev. WILLIAM W. PATTON, D. D., Lecturer.
Rev. GEORGE S. F. SAVAGE, D. D., 112 West Washington Street, Financial Secretary and Treasurer.

IV. THEOLOGICAL INSTITUTE OF CONNECTICUT,

HARTFORD, CONN.

Opened for instruction in 1834.

FACULTY.

Rev. WILLIAM THOMPSON, D. D., Nettleton Professor of the Hebrew Language and Literature. — 1834.

Rev. WILLIAM S. KARR, D. D., Riley Professor of Christian Theology. — 1876.

Rev. ———, Professor of Homiletics and the Pastoral Charge.

Rev. THOMAS S. CHILDS, D. D., Waldo Professor of Biblical and Ecclesiastical History. — 1872.

Rev. MATTHEW B. RIDDLE, Hosmer Professor of New Testament Exegesis. — 1872.

Lecturers on the Carew Foundation, 1877.

Rev. CYRUS HAMLIN, D. D., Rev. JOSEPH COOK, Rev. JOHN HALL, D. D., Rev. J. T. DURYEA, D. D., Rev. A. J. F. BEHRENS, D. D., Rev. R. S. STORRS, D. D.

V. THEOLOGICAL DEPARTMENT OF YALE COLLEGE,

NEW HAVEN, CONN.

Opened for instruction in 1822.

FACULTY.

Rev. NOAH PORTER, D. D., LL. D., President (1871), and Clark Professor of Moral Philosophy and Metaphysics. — 1846. (Was Temporary Professor of Theology, 1858-66.)

Rev. LEONARD BACON, D. D., LL. D., Lecturer on Church Polity and American Church History. — 1871. (Was Temporary Prof. of Theology, 1866-71.)

Rev. GEORGE E. DAY, D. D., Holmes Professor of the Hebrew Language and Literature, and Biblical Theology. — 1866.

Rev. SAMUEL HARRIS, D. D., LL. D., Dwight Professor of Systematic Theology. — 1871.

Rev. JAMES M. HOPPIN, D. D., Professor of Homiletics and Pastoral Duties. — 1861.

Rev. GEORGE P. FISHER, D. D., Professor of Ecclesiastical History. — 1861.

Rev. TIMOTHY DWIGHT, D. D., Buckingham Professor of Sacred Literature. — 1858.

Special Lecturers.

Rev. PHILLIPS BROOKS, D. D., on Preaching.

Rev. JOHN HALL, D. D., on Religious Life in Great Britain.

Rev. CYRUS HAMLIN, D. D., on the Religious and Political Character of the Turkish Empire, and its Relation to Missions.

Prof. LEONARD J. SANFORD, M. D., on the Preservation of Health.

VI. PACIFIC THEOLOGICAL SEMINARY,

OAKLAND, CALIFORNIA.

Opened for instruction, June, 1869.

FACULTY.

Rev. JOSEPH A. BENTON, D. D., Professor of Sacred Literature. — 1869. Also, of Homiletics, *pro tem.*

Rev. GEORGE MOOAR, D. D., Professor of Systematic Theology. — 1870. Also, of Ecclesiastical History, *pro tem.*

Rev. ANDREW L. STONE, D. D., Lecturer on the Work of the Preacher.

Rev. THOMAS K. NOBLE, Lecturer on the Work of the Pastor.

Rev. EDWARD P. BAKER, Lecturer on the Lands of the Bible.

Rev. JOHN K. MCLEAN, Lecturer on the Polity and History of the Churches.

Rev. JAMES H. WARREN, D. D., Lecturer on the Home Missionary Work.

VII. THEOLOGICAL DEPARTMENT OF OBERLIN COLLEGE,

OBERLIN, OHIO.

Opened for instruction in 1835.

FACULTY.

Rev. JAMES H. FAIRCHILD, D. D., President (1866). Avery Professor of Moral Philosophy (1858), and Professor of Systematical Theology. — 1858. (Was Tutor in the College 1839-42; Professor in the College, 1842-58.)

Rev. JOHN MORGAN, D. D., Professor of New Testament Literature and Biblical Theology. — 1835.

Rev. ELIJAH P. BARROWS, D. D., Professor of Hebrew and Old Testament Literature — 1872.

Rev. HIRAM MEAD, D. D., Professor of Sacred Rhetoric — 1839. Also, of Pastoral Theology. — 1875.

Rev. JUDSON SMITH, Professor of Church History and Positive Institutions. — 1870.

Rev. HENRY COWLES, D. D., Lecturer on Biblical Introduction.

Rev. A. HASTINGS ROSS, Lecturer on Congregational Church Polity.

Rev. MARK HOPKINS, D. D., LL. D., Lecturer on the Scriptural Idea of Man.

JAMES R. SEVERANCE, Instructor in Elocution.

Rev. A. H. CLAPP, D. D., Lecturer on Home Missions.

STUDENTS.

NAMES.	RESIDENCE.	College.	Year of Graduation.	Seminary.	Class.
Nahabed Abdalian,	Gurun, Eastern Turkey.	—	—	H.	Sen.
George Blake Adams,	Medway, Mass.	A. C.	1875	H.	Mid.
George Burton Adams,	Pontonica, Ill.	Bel. C.	1873	N. H.	Sen.
Fred Lyman Allen,	White River Junction, Vt.	D. C.	1874	A.	Sen.
Ira Buell Allen,	Geneva, Wis.	Bel. C.	1874	N. H.	Mid.
Henry A. Alvord,	Bolton, Ct.	U. N. Y.	1876	H.	Jun.
William S. Amant,	Owosso, Mich.	O. C.	1873	A.	Sen.
Edward Payson Armstrong,	Mansfield Centre, Ct.	A. C.	1875	N. H.	Mid.
Anson G. P. Atterbury,	New York, N. Y.	Y. C.	1875	A.	Jun.
Milan Church Ayres,	Hamlin, Kan.	—	—	N. H.	Jun.
Edward E. Bacon,	Andover, Mass.	Ham. C.	1873	A.	Sen.
Thomas Rutherford Bacon,	New Haven, Ct.	Y. C.	1872	N. H.	Sen.
Mons Samuel Baker,	Chicago, Ill.	Carl. C.	—	N. H.	Jun.
Orrin G. Baker,	Derry, N. H.	D. C.	1874	A.	Sen.
Ezra A. Baldwin,	Cove-try, Vt.	A. C.	1876	A.	Jun.
Samuel Horace Barnum,	New Haven, Ct.	Y. C.	—	N. H.	Jun.
Hamilton M. Bartlett,	Sabula, Io.	Io. C.	1874	A.	Sen.
F. M. Bayne,	Chester, Eng.	—	—	Oak.	S. C.
Reuben Alvin Beard,	Columbus, O.	O. W. U.	—	Ob.	Jun.
Clark S. Beardslee,	Coventry, N. Y.	A. C.	1876	H.	Jun.
Clarence A. Beckwith,	New Haven, Ct.	Ol. C.	1874	B.	Sen.
William Alanson Beecher,	Verona, N. Y.	Ham. C.	1874	N. H.	Mid.
Loren Foster Berry,	Biddeford, Me.	B. C.	1873	N. H.	Sen.
John William Best,	New Wilmington, Pa.	Westm. C.	—	N. H.	Mid.
John Alver Billing-ley,	Covington, O.	Cum. U.	—	N. H.	Jun.
Geo. Hiram Bird,	Cambridgeport, Mass.	H. C.	—	N. H.	Jun.
Frank Anson Bisell,	Amherst, Mass.	W. R. C.	—	N. H.	Jun.
Jonathan Edwards Blissell,	York, Neb.	U. M.	—	N. H.	Sen.
Erastus Blake-lee,	Andover, Mass.	Y. C.	1833	A.	Jun.
Edward Mun-ell Bliss,	Constantinople, Turkey.	A. C.	—	N. H.	Sen.
William Lee Bond,	Kohala, Hawaii.	—	—	N. H.	Jun.
Spencer R. Bonnell,	Worcester, Mass.	A. C.	1872	A.	Sen.
George C. Booth,	Springfield, Mass.	—	—	N. H.	Sen.
Park A. C. Bradford,	Pontiac, Mich.	—	—	C.	Jun.
Charles Fred Bradley,	Chicago, Ill.	D. C.	1873	A.	Mid.

NAMES.	RESIDENCE.	College.	Year of Graduation.	Seminary.	Class.
Leverett Bradley,	Methuen, Mass.	A. C.	1873	H.	Sen.
Solomon Edmund Breen,	Watertown, N. Y.	—	—	Ob.	S. C. 1.
Flavius B. Brobst,	Chicago, Ill.	—	—	C.	S. C. 1.
George Wolcott Brooks,	Middlebury, Vt.	M. C.	1873	A.	Sen.
Charles C. Bruce,	Peterboro', N. H.	—	—	A.	Mid.
Sidney A. Burnaby,	Brookfield, N. S.	Ac. C.	—	B.	Jun.
Collins G. Burnham,	Saco, Me.	B. C.	1876	B.	Jun.
Richard M. Burr,	Andover, Mass.	—	—	A.	Sen.
Nathan L. Burton,	Plymouth, Ill.	K. C.	1871	C.	Sen.
Allen Shaw Bush,	New Haven, Ct.	—	—	N. H.	Jun.
Samuel Clarke Bushnell,	New Haven, Ct.	Y. C.	1874	N. H.	Sen.
William Carr,	West Glover, Vt.	D. C.	1875	N. H.	Mid.
Otis Cary, Jr.,	Foxboro', Mass.	A. C.	1872	A.	Sen.
Geo. Herriett Cate,	Wolboro', N. H.	H. C.	1874	N. H.	Mid.
William Benton Chamberlain,	Oberlin, O.	O. C.	1875	Ob.	Mid.
James A. Chamberlain,	Beloit, Wis.	Bel. C.	—	C.	Jun.
George E. Chapin,	East Orange, Me.	—	—	B.	Jun.
Samuel W. Chapin,	Providence, R. I.	—	—	B.	Sen.
Harvey Wilfred Chapman,	Bethel, Me.	R. C.	—	N. H.	Jun.
George Frederic Chipperfield,	Springfield, O.	W. C.	—	N. H.	Jun.
Ezra Porter Chittenden,	Wipon, Wis.	R. C.	1874	N. H.	Sen.
Thomas D. Christie,	Beloit, Wis.	Bel. C.	1871	A.	Sen.
Morris D. V. Church,	Chicago, Ill.	W. U.	—	C.	Jun.
Moulton N. Clark,	Seward, Neb.	Tab. C.	—	C.	Sen.
Joseph Brayton Clarke,	Gilmanston, N. H.	D. C.	1873	N. H.	Mid.
Frank Woodbury Cobb,	Lewiston, Me.	Ba. C.	—	N. H.	Mid.
John Chamberlain Collins,	New Haven, Ct.	Y. C.	1875	N. H.	Mid.
Thomas C. Collison,	Chicago, Ill.	—	—	C.	Jun.
William H. Cook,	Oakland, Cal.	—	—	Oak.	S. C.
William Hawthorne Cope,	Philadelphia, Pa.	U. M.	—	N. H.	Sen.
Bernard Coppi g,	Sheffield, N. B.	—	—	B.	Mid.
Isaac Linnaeus Cory,	Thorntown, O.	Wab. C.	—	Ob.	Mid.
Edward C. Crane,	Hyde Park, Vt.	—	—	B.	Mid.
Lyndon S. Crawford,	Deerfield, Mass.	A. C.	1876	H.	Jun.
Mathew Andrew Crawford,	Lawn Ridge, Ill.	Mon. C.	1875	N. H.	Mid.
Charles Cole Croegan,	Wickman, O.	—	—	Ob.	Sen.
Edmund Cresman,	Bethlehem, Pa.	—	—	Ob.	Mid.
Albert Barnes Cristy,	Greenwich, Ct.	C. C. N. Y.	—	N. H.	Jun.
William W. Curtis,	Calumet, Mich.	—	—	C.	R. L.
Thomas Whitney Darling,	Keene, N. H.	M. C.	1874	N. H.	Mid.
David L. Davis,	Plymouth, Pa.	—	—	B.	Jun.
Edgar Foster Davis,	East Machias Me.	B. C.	—	N. H.	Jun.
Charles O. Day,	Catkill, N. Y.	Y. C.	1872	A.	Sen.
Thomas Weston DeLong,	Tabor, Io.	Tab. C.	1873	Ob.	Sen.
Francis B. Denio,	St. Johnsbury, Vt.	M. C.	1871	A.	Jun.
William Denlev,	Salem, Mass.	—	—	B.	Mid.
Herbert McKenzie Denslow,	New Canaan, Ct.	Y. C.	1873	N. H.	Mid.
Willie C. Dewey,	Toulon, O.	Bel. C.	1873	C.	Sen.
Charles A. Dickinson,	Westminster, Vt.	H. C.	1876	A.	Jun.
William B. Douglas,	St. Louis, Mo.	—	—	N. H.	Jun.
William K. Dugan,	Montague, Mass.	Col. C.	—	B.	Jun.
John C. Duncan,	Talladega, Ala.	S. U.	—	C.	Sen.
George H. Dunlap,	Camdord, N. H.	D. C.	—	B.	Sen.
Joseph Perry Dyas,	Sandwich, Ill.	Bel. C.	—	N. H.	Jun.
James Francis Eaton,	Hamden, N. Y.	W. C.	—	N. H.	Jun.
Frederic William Ernst,	Boston, Mass.	D. C.	—	N. H.	Jun.
Erinon Craugvab Evans,	Potsdam, N. Y.	M. C.	1876	Ob.	Jun.
William J. Feenster,	Columbus, Miss.	A. C.	1876	A.	Mid.
Frederic A. Field,	Los Angeles, Cal.	O. C.	—	Oak.	Jun.
Clarence Finster,	Mannville, N. Y.	Corn. U.	1874	N. H.	Sen.
Isak Walton Fitch,	Roche-ter, Pa.	O. C.	1875	Ob.	Jun.
Walker B. Floyd,	Carlinville, Ill.	Bl. U.	—	C.	Jun.
Frank H. Foster,	Andover, Mass.	H. C.	1873	A.	Sen.
James L. Fowie,	Woburn, Mass.	A. C.	1870	A.	Mid.
Daniel W. Francis,	Spring City, Pa.	—	—	C.	Jun.

NAMES.	RESIDENCE.	College.	Year of Graduation.	Seminary.	Class.
Henry A. Freeman, Taral Terjesen Friestad, William Goodell Frost, Smith Dunbar Fry, Augustus H. Fuller,	Pleasant River, N. S. Christiansand, Norway, Oberlin, O. Keokuk, Iowa, Lynn, Mass.	— — O. C. Simp. C. B. U.	— — 1876 1872 1873	B. N. H. Ob. N. H. B.	Sen. Sen. Jun. S. C. Mid.
James P. Galiger, Charles Edward Garman, George A. Gates, Harry Williams George, David W. Goodale, Dennis Goodsell, George A. Gordon, Charles Francis Graves, Daniel Greene, Ambrose Daniel Gring, Sylvester S. Grinnell, George W. Grover, George Everett Guild, George H. Guttersen,	Granville, Mich. North Orange, Mass. St. Johnsbury, Vt. East Orrington, Me. Brookfield, Mass. Nelson, O. Everett, Mass. Burlington, Vt. Portland, Me. Shrewsbury, Pa. Maryville, Tenn. Concord, N. H. Walton, N. Y. Andover, Mass.	— A. C. D. C. Col. U. A. C. O. C. — U. Vt. — F. & M. C. My. C. O. C. A. C. —	— 1873 — 1875 1875 — 1874 — 1874 — — — — —	C. N. H. A. Ob. A. N. H. B. N. H. B. N. H. Ob. A. N. H. A.	S. C. 1. Jun. Mid. Mid. Mid. Mid. Sen. Mid. Mid. Mid. Mid. S. C. Jun. Mid.
William Bailey Hague, William Hamilton, Charles W. Hanna, Hiram Wallace Harbaugh, Millard F. Hardy, John William Hargrave, Myron O. Harrington, Samuel F. Harris, Edgar Hatfield, Addison Wilbur Hayes, Edward A. Hazeltine, William Hedges, James McNath Hervey, Charles William Hill, William H. Huckleby, John Hodges, John H. Hoffman, David L. Holbrook, John Hooper, Nathan Hubbell, John Francis Humphreys, Aaron B. Hunter,	Galesburg, Ill. Hyde Park, Mass. Vevay, Ind. Coshocton, O. Marlboro', N. H. Ripon, Wis. St. Johnsbury, Vt. Chicago Ill. Springfield, N. B. Berea, O. Busti, N. Y. Bridge Hampton, N. Y. New Texas, Pa. Biddell rd. Me. Keedsburg, Wis. Carlington, Ont. Lyndon Centre, Vt. Chicago, Ill. San Andreas, Cal. New Haven, Ct. Utica, N. Y. Philadelphia, Pa.	K. C. M. U. — — — R. C. A. C. — — Bald. U. — Y. C. Westm. C. B. C. — — Ba. C. A. C. — — A. C. —	— — — — — 1875 1869 — — 1875 1874 1875 — — — 1874 1872 — — 1876	N. H. N. H. H. N. H. — Ob. A. C. B. Ob. N. H. N. H. N. H. — Ob. C. B. N. H. — N. H. H.	Jun. Sen. Mid. Jun. Jun. Mid. Sen. S. C. 1. Jun. Mid. Jun. S. C. 3. S. C. 1. Sen. Sen. R. L. Jun. Jun.
Edmond C. Ingalls,	Blooming Grove, N. Y.	H. C.	1873	A. 76,	R. L.
Horace Payne James, Henry Jones, James J. Jones, John P. Jones,	Weybridge, Vt. Rawdon, P. Q. Plymouth, Pa. Shenandoah City, Pa.	M. C. — — W. R. C.	1876 — — 1875	Ob. B. B. A.	Jun. Sen. Sen. Mid.
Frank K. Kasson, Lyman S. Keen, Edward S. D. Kelsey, Henry H. Kelsey, Samuel T. Kidder, Edward Kimball, Edward H. Knight, James E. Kn-dell, Phaon Silas Kohler,	Grinnell, Io. Pittsburgh, Pa. Columbus, O. Geneva, N. Y. Beloit, Wis. Red Oak, Io. New Hartford, Ct. Chippewa Falls, Wis. Egypt, Pa.	Io. C. Io. C. Mar. C. A. C. Bel. C. Io. C. A. C. — —	1874 1876 1874 1876 1873 1876 1876 — —	C. C. A. H. A. A. C. N. H.	Mid. Jun. Mid. Jun. Sen. Mid. Jun. S. C. 2. Mid.
Herbert W. Luthé, Frank Theodorus Lee, Timothy Jonathan Lee, Edward Allan Leeper, Willis D. Leland, Jean Frederick Loba, Victor E. Loba, Eli Roberts Loomis,	Worcester, Mass. Kenosha, Wis. Madison, Ct. Oberlin, O. Boston, Mass. Galesburg, Ill. Hartford, Ct. Fawcett, Vt.	Y. C. O. C. — O. C. H. C. Ol. C. Ol. C. —	1873 1874 — — 1876 1876 1876 —	A. N. H. N. H. Ob. A. N. H. H. Ob.	Sen. Sen. Jun. Sen. Jun. Jun. Jun. Mid.

NAMES.	RESIDENCE.	College.	Year of Graduation.	Seminary.	Class.
Archibald L. Love,	East Saginaw, Mich.	Ham. C.	1876 A.	Jun.	
William DeLoss Love, Jr.	East Saginaw, Mich.	Ham. C.	1873 A.	Mid.	
John Nathaniel Lowell,	South Newburgh, Me.	B. C.	1872 N. H.	Sen.	
Charles M. Lyon,	West Haven, Ct.	—	N. H.	R. L.	
Thomas McClelland,	Mendon, Ill.	O. C.	1875 Ob.	Mid.	
Frank McConaughy,	Penfield, O.	O. C.	1874 Ob.	Sen.	
W. Dwight McFarland,	Hartford, Ct.	—	—	Mid.	
Alfred J. McGowan,	Saltate, Mass.	—	—	Sen.	
Richard H. McGown,	Ellsworth, Me.	—	—	Mid.	
John McGregor,	Inverness, P. Q.	—	—	Mid.	
David C. McNair,	Clark, Pa.	Mt. Un. C.	1873 Ob.	Sen.	
Ira Jay Mayville,	Sparta, O.	—	—	S. C. 1.	
Henry F. Markham,	Wheaton, Ill.	O. C.	1873 C.	Jun.	
Charles Beebe Martin,	Oberlin, O.	O. C.	1876 Ob.	Jun.	
George Edward Martin,	Norwich, Ct.	Y. C.	1872 N. H.	Mid.	
William J. Masselgium,	Ceage, Io.	—	—	S. C. 1.	
George Allen Mathews,	Andover, Mass.	—	—	S. C. 1.	
Martin H. Mead,	Richmondville, N. Y.	—	—	Mid.	
Ellis Mendell,	New Bedford, Mass.	Y. C.	1874 N. H.	Sen.	
Alexander R. Merriam,	Goshen, N. Y.	Y. C.	1872 A.	Sen.	
Charles P. Mills,	Mont Vernon, N. H.	A. C.	1874 A.	Jun.	
Frank E. Mills,	Pepperell, Mass.	—	—	Mid.	
Harlow S. Mills,	West Chester, Io.	Io. C.	1874 C.	Sen.	
Jerome Dolson Mills,	Caution, Ill.	O. C.	1875 Ob.	Mid.	
Daniel Henry Minch,	Red Cloud, Neb.	—	—	S. C. 1.	
James Dunlap Monroe,	Town Line, N. Y.	Mt. Un. C.	1875 Ob.	Mid.	
Marcus Whitman Montgomery,	Cleveland, O.	A. C.	1869 N. H.	Vid.	
Daniel Marshall Moore,	Orange, Mass.	A. C.	1875 N. H.	Mid.	
Edgar L. Morse,	South Danville, Vt.	D. C.	1874 A.	Jun.	
Christian Moxery,	Whilow Island, West Va.	Mar. C.	1875 N. H.	Mid.	
Artemas Allerton Murch,	Carmel, Me.	—	—	N. H.	Mid.
William W. Nason,	North Billerica, Mass.	—	—	S. C.	
Jacob Glasser Neff,	Kutztown, Pa.	Urs. O.	1874 N. H.	Sen.	
Lanman James Nettleton,	Oberlin, O.	O. C.	1875 N. H.	Mid.	
Albert F. Newton,	Manchester, N. H.	D. C.	1874 A.	Sen.	
Thomas F. Norris,	Bangor, Me.	—	—	Mid.	
Edwin Clarence Oakley,	Detroit, Mich.	U. M.	—	N. H.	Jun.
William Brewster Olason,	Oberlin, O.	M. A. C.	—	Ob.	Sen.
Garney Mahan Orvis,	Atlanta, Ill.	O. C.	—	N. H.	Mid.
George W. Osgood,	Bangor, Me.	W. U.	1874 B.	Sen.	
Samuel T. Page,	Brewer, Me.	—	—	B.	Sen.
Hobart King-bury Painter,	Oberlin, O.	O. C.	1875 Ob.	Mid.	
William H. Pascoe,	San Francisco Cal.	—	—	Oak.	S. C.
George Amasa Parkington,	New Haven, Ct.	—	—	N. H.	R. L.
John Parsons, Jr.	Saugus, Mass.	H. C.	1874 A.	Sen.	
Charles DeForest Patterson,	Vermillion, O.	O. W. U.	—	Ob.	Sen.
Isaac W. Peach,	Liverpool, N. S.	—	—	B.	Mid.
Robert Pearson, Jr.	Lanark, O. V.	—	—	B.	Mid.
George Samuel Pelton,	South Windsor, Ct.	A. C.	1872 H.	Sen.	
Charles A. Perry,	Brunswick, Me.	B. C.	1876 B.	Jun.	
Moses Petrus,	Saegerville, Pa.	Urs. C.	1874 N. H.	Sen.	
James H. Pettee,	Manchester, N. H.	D. C.	1873 A.	Sen.	
Lawrence Phelps,	Andover, Mass.	M. C.	1875 A.	S. C.	
Pearse Finch,	West Rosendale, Wis.	R. C.	1875 A.	Mid.	
Abner Mahlon Pipes,	Unionville, O.	—	—	Ob.	S. C. 3.
T. Arthur Porter,	Monroe, Ill.	—	—	C.	S. C. 2.
Dwight Nelson Prentice,	Myrtle River, Ct.	—	—	N. H.	Jun.
William Otterbein Pringle,	Fremont, O.	O. C.	1876 Ob.	Jun.	
James Rawlins,	Antigua, W. I.	—	—	H.	Jun.
William Arthur Remels,	Middlebury, Vt.	M. C.	—	N. H.	Jun.
James Budden Renshaw,	Richmond, Mass.	Mass. A. C.	1873 Ob.	Jun.	
Orthello Vernallen Rice,	Oberlin, O.	Tab. C.	1874 Ob.	Sen.	
Jarvis Richards,	Andover, Mass.	D. C.	1875 A.	Mid.	
J. S. Richards, Jr.	Bremen, Me.	B. C.	1872 B.	Mid.	

NAMES.	RESIDENCE.	College.	Year of Graduation.	Seminary.	Class.
William R. Richards,	Litchfield, Ct.	Y. C.	1876 A.	Jun.	
Chauncey Jerome Richardson,	Newbury, Vt.	D. C.	—	N. H.	Sen.
John P. Richardson,	—	A. C.	1870 A.	Jun.	
James Richmond,	Danvers Centre, Mass.	A. C.	1874 A.	Sen.	
Charles Henry Ricketts,	Wales, Mass.	A. C.	—	N. H.	Jun.
William Corrain Rigdon,	Rigdon, Ind.	—	—	Ob.	Jun.
Ezra J. Riggs,	Revere, Mass.	—	—	A.	Jun.
Albert Augustus Roberts,	Monticello, Fla.	Cod. C.	1871 Ob.	Sen.	
Harlan Page Roberts,	Oberlin, O.	O. C.	1874 N. H.	Mid.	
Henry B. Roberts,	Everett, Mass.	H. C.	—	N. H.	Jun.
Walter Coe Roberts,	New Haven, Ct.	—	—	C.	Sen.
Charles H. Rogers,	Coon Creek, Mo.	—	—	C.	Sen.
W. C. Rogers,	Oberlin, O.	O. C.	1873 A.	Sen.	
Frederick Stanley Root,	New Haven, Ct.	—	—	N. H.	Jun.
Cassander C. Sampson,	Harrison, Me.	B. C.	1873 A.	Mid.	
Frank W. Sanborn,	Marblehead, Mass.	A. C.	1875 A.	Mid.	
Anton Sander,	Decorah, Io.	N. L. C.	—	N. H.	Mid.
Charles S. Sanders,	Amherst, Mass.	A. C.	1870 H.	Jun.	
Clarence Spaulding Sargent,	Hartistown, Ill.	D. C.	—	N. H.	Jun.
Moses F. Sargent,	Chicago, Ill.	D. C.	—	C.	S. C. I.
William Sanders Scarborough,	Macon, Ga.	O. C.	1875 Ob.	Jun.	
Charles M. Schwarzauer,	Charlestown, N. H.	G. D.	1862 H.	Mid.	
John Scott,	Naugatuck, Ct.	—	—	Ob.	S. C. 3.
Herbert M. Scruton,	Lawrence, Mass.	—	—	A.	S. C.
Benjamin B. Seelye,	Middlebury, Ct.	W. U.	1873 N. H.	Sen.	
Henry Thorne Sell,	Amityville, N. Y.	—	—	N. H.	Jun.
Arthur Lewis Seward,	Guilford, Ct.	W. V. C.	1858 A.	R. L.	
J. Wale Shaw,	Andover, Mass.	H. C.	1870 A.	Sen.	
Barker F. Sherman,	Medford, Mass.	—	—	B.	Jun.
W. Glason Shoppe,	Beddington, Me.	—	—	Ob.	S. C. 1.
Benjamin Frank Shuart,	Cleveland, O.	—	—	B.	Sen.
J. V. D. Shurtz,	New York, N. Y.	Wy. S.	1875 B.	Sen.	
Adam Simpson,	Dunloy, Ireland.	Bl. U.	—	C.	Sen.
Henry Levi Slack,	Cambridge, Mass.	D. C.	1872 N. H.	Sen.	
William F. Slocum,	Newtonville, Mass.	A. C.	1874 A.	Mid.	
Frederick H. Smith,	Shoreham, Vt.	—	—	C.	Sen.
Monson H. Smith,	Hilfax, N. S.	—	—	B.	Mid.
Simon P. Smith,	Columbia, S. C.	H. U.	1876 C.	Jun.	
Stephen Smith,	Maitland, N. S.	M. A. C.	—	B.	Jun.
William H. Smith,	Winchester, N. H.	—	—	H.	Jun.
Woodford D. marce Smock,	Fairfield, Io.	O. C.	1872 N. H.	Mid.	
Frederick Elkanah Snow,	New Haven, Ct.	Y. C.	1875 N. H.	Mid.	
George C. S. Southworth,	West Springfield, Mass.	Y. C.	1863 A.	Jun.	
Albert E. Spencer,	Central Falls, R. I.	—	—	N. H.	Mid.
Willard Gardner Sperry,	Danvers, Mass.	—	—	N. H.	Mid.
Stiles A. Spooner,	Ware, Mass.	—	—	A.	S. C.
William P. Stacy,	Groveland, Mass.	—	—	A.	S. C.
Edward Strickby Steele,	Oberlin, O.	O. C.	1872 Ob.	Sen.	
Joseph St. John,	Amiens, France,	Ott. C.	—	B.	Sen.
James B. Stocking,	Lorain, O.	—	—	Ob.	Jun.
Arnabjarni Sveinbjornsen,	Reykjavik, Iceland.	U. Ice.	1869 C.	Mid.	
Albert Temple Swing,	Bethel, O.	O. C.	1874 N. H.	Sen.	
William H. Sybrandt,	Argyle, N. Y.	A. C.	1876 H.	Jun.	
Charles H. Taintor,	Lewiston, Me.	—	—	B.	Mid.
Jesse F. Taintor,	Milwaukee, Wis.	R. C.	1873 A.	Mid.	
Hatsutaro Tamra,	Himamats, Japan.	Pac. U.	1876 Ob.	Jun.	
Frank Hudson Taylor,	Oberlin, O.	O. C.	1874 N. H.	Mid.	
John G. Taylor,	Nebraska City, Neb.	Wis. U.	1869 A.	R. L.	
Edward S. Tead,	Boston, Mass.	A. C.	1875 A.	Mid.	
Leonard B. Tenney,	Barre, Vt.	D. C.	1876 Ob.	S. C. 1.	
Evan Thomas,	Granville, O.	—	—	B.	Mid.
Lewis J. Thomas,	Wilkesbarre, Pa.	—	—	B.	Mid.
James Thompson,	Oakland, Cal.	—	—	O. C.	S. C.
Charles Thomson,	Ruffalo, N. Y.	—	—	N. H.	Mid.
George Sanford Thrall,	Galesburg, Ill.	A. C.	1874 N. H.	Sen.	
Joseph Brainerd Thrall,	Galesburg, Ill.	A. C.	—	N. H.	Jun.
Charles F. Thwing,	Farmington, Me.	H. C.	1876 A.	Jun.	

NAMES.	RESIDENCE.	College.	Year of Graduation.	Seminary.	Class.
William Huntington Tibbals,	No. Royalton, Wis.	O. C.	1875	Ob.	Jun.
Quintus C. Todd,	Tabor, Io.	Tab. C.	1876	C.	Jun.
Reuben Archer Torrey,	Geneva, N. Y.	Y. C.	1875	N. H.	Mid.
M. M. Tracey,	Hartford, Ct.	A. C.	1860	H.	Sen.
Frank Travis,	Washington, D. C.	—	—	C.	S. U. I.
Fletcher A. Valentine,	Yonkers, N. Y.	C. N. J.	—	B.	Sen.
Samuel L. Vincent,	Morristown, Vt.	—	—	B.	Mid.
Foster Russell Wait,	Holyoke, Mass.	A. C.	1874	N. H.	Sen.
Joseph Newton Walker,	Manchester, Eng.	—	—	A.	S. C.
Thomas Worthington Walters,	Parsons, Pa.	—	—	Ob.	Mid.
Arthur N. Ward,	Plymouth, N. H.	D. C.	1872	A.	Mid.
Charles B. Wathen,	Richtbuckto, N. B.	—	—	B.	Jun.
Lester L. West,	Tabor, Io.	Tab. C.	1875	C.	Mid.
Richard S. Whidden,	Maitland, N. S.	M. A. C.	—	B.	Jun.
Isaac White,	St. John, N. B.	—	—	H.	Jun.
Ri hard Wickett,	Clifford, Ont.	—	—	B.	Sen.
S th M. Wileox,	Terre Haute, Ind.	—	—	C.	R. L.
David Talog Williams,	Bangor, Me.	—	—	Ob.	Sen.
Thomas P. Williams,	Plymouth, Pa.	—	—	B.	Jun.
Francis S. Williston,	Newcastle, N. S.	M. A. C.	—	B.	Jun.
Theodore Booth Willson,	Grand Rapids, Mich.	U. M.	1872	N. H.	Mid.
Alexander Wi-wall,	Fitchburg, Mass.	D. C.	1873	B.	Mid.
James Edmund Wolfe,	Everett, Pa.	—	—	N. H.	Mid.
Malan H. Wright,	Greenwich, Ct.	—	—	A.	Jun.
Reuben Bean Wright,	West Glover, Vt.	D. C.	1874	A.	Sen.
Henry J. Zercher,	Ecmansville, O.	—	—	H.	Jun.

NOTE. — 1. The figures appended to "S. C." indicate that the student is in the first, second, or third year of the Special Course.

2. The eight Resident Licentiates, given in the above list, are separated from the students as given in the summaries which follow.

SUMMARY FOR THE YEAR 1876-7.

SEMINARIES.	Professors.	Lecturers.	Resident Licentiates.	STUDENTS.					Volumes in Library.	Anniversary in 1877.
				Senior.	Middle.	Junior.	Special Course.	Total.		
Andover	7	3	3	23	22	15	8	68	30,000	Thursday, June 28.
Bangor	5	0	0	13	16	14	0	46	15,600	Wednesday, June 6.
Chicago	5	1	2	9	3	10	10	32	5,500	Wednesday, May 9.
Hartford	4	6	0	4	4	15	0	23	7,000	Thursday, May 10.
New Haven	7	4	3	24	35	34	0	93	College.	Thursday, May 17.
Oakland	2	5	0	0	0	2	4	6	2,000	Thursday, May 17.
Oberlin	5	3	0	11	13	13	7	44	College.	Saturday, July 28.
Total	35	22	8	87	93	103	29	312		

COLLEGE GRADUATION OF THE THEOLOGICAL STUDENTS.

COLLEGES.	Andover.	Bangor.	Chicago.	Hartford.	New Haven.	Oakland.	Oberlin.	TOTAL.
Amherst College, Massachusetts . . .	13	-	1	11	5	-	-	30
Bates College, Maine	-	1	-	-	-	-	-	1
Baldwin University, Ohio	-	-	-	-	-	-	1	1
Beloit College, Wisconsin	2	-	1	-	2	-	-	5
Bowdoin College, Maine	1	3	-	-	2	-	-	6
Brown University, Rhode Island . . .	-	1	-	-	-	-	-	1
Codrington College, West Indies . . .	-	-	-	-	-	-	1	1
Cornell University, New York	-	-	-	-	1	-	-	1
Dartmouth College, New Hampshire . .	11	1	-	-	2	-	-	14
Gymnasium, Dresden, Germany	-	1	-	-	-	-	-	1
Hamilton College, New York	-	3	-	-	1	-	-	4
Harvard College, Massachusetts	7	-	-	-	-	-	-	7
Howard University, Dis. Columbia . .	-	-	1	-	-	-	-	1
Iowa College	1	-	3	-	-	-	-	4
Knox College, Illinois	-	-	1	-	-	-	-	1
Marietta College, Ohio	1	-	-	-	1	-	-	2
Agricultural College, Mass.	-	-	-	-	-	-	1	1
Maryville College, Tennessee	-	-	-	-	-	-	1	1
Middlebury College, Vermont	3	-	-	-	-	-	2	5
Monmouth College, Illinois	-	-	-	-	1	-	-	1
Mt. Union College, Ohio	-	-	-	-	-	-	2	2
Oberlin College, Ohio	2	-	1	-	8	-	12	23
Olivet College, Michigan	-	1	-	1	-	-	-	2
Pacific University, Oregon	-	-	-	-	-	-	1	1
Ripon College, Wisconsin	2	-	-	-	2	-	1	5
Simpson College, Iowa	-	-	2	-	1	-	-	3
Tabor College, Iowa	-	-	-	-	-	-	2	2
University of Iceland	-	-	1	-	-	-	-	1
University of Michigan	-	-	-	-	1	-	-	1
University of Vermont	-	-	-	-	1	-	-	1
Ursinus College, Pennsylvania	-	-	-	-	2	-	-	2
Wesleyan University, Conn.	-	1	-	-	1	-	-	2
Western Reserve College, Ohio	1	-	-	-	-	-	-	1
Wyoming Seminary, Penn.	-	1	-	-	-	-	-	1
Yale College, Connecticut	7	-	-	-	9	-	-	16
Partial College education	2	8	6	0	34	1	5	56
No College education	12	28	15	11	18	6	15	104
TOTAL STUDENTS	68	46	32	23	93	6	44	312

ADMISSION.

DENOMINATIONS. — ANDOVER is "open for the admission of Protestants of all denominations"; expected to produce evidence of "regular membership in a church of Christ," but "exception is made in some cases." BANGOR is "open to Protestants of every denomination"; "expected to produce testimonials of their regular standing in some Evangelical church." CHICAGO is "open to students of all denominations," "of good moral character." HARTFORD expects candidates for admission to "produce evidence that they are members of some Christian church." NEW HAVEN requires "membership in some Evangelical church, or other satisfactory evidence of Christian character"; and receives "students of every

Christian denomination." OAKLAND,—"credible evidence of piety," and "membership in some Evangelical church." OBERLIN,—"expected to bring a certificate of membership in some Evangelical church."

PREVIOUS EDUCATION.—The Seminaries require a previous collegiate education, or evidence of sufficient attainments to enable the student successfully to pursue all the duties of the Theological course. Several of the seminaries, however, have a "special course," shorter or less complete than the regular Three Years' Course, and requiring a less extended previous education.

TERMS AND VACATIONS.

ANDOVER.—The first term of the present Seminary year ended on Thursday, March 8, 1877, followed by a vacation of three weeks. The second term commenced on Thursday, March 29, 1877, and will continue until the Anniversary, June 28, 1877, to be followed by a vacation of nine weeks. The first term of the next Seminary year will begin on Thursday, Aug. 30, 1877.

BANGOR.—One vacation, commencing at the Anniversary (Wednesday, June 6, 1877), and continuing until the commencement of the next term (Thursday, Sept. 20, 1877). A recess of ten days, including the first two Sabbaths in February.

CHICAGO—Two terms, the "Lecture Term" and the "Reading Term," the Lecture Term commencing the Wednesday succeeding the second Tuesday in September, and continuing until the Wednesday or Thursday succeeding the second Tuesday in May; the Reading Term extending from the second Wednesday in June to the commencement of the Lecture Term, a vacation of six weeks intervening between the close of the Lecture Term and the commencement of the Reading Term. The Lecture Term is to be devoted to attendance on the regular exercises of the Seminary. The Reading Term is intended to be passed by the student under the supervision of some pastor, under whose care he may pursue the course of study prescribed by the Faculty, while at the same time acquainting himself with the details and practical duties of pastoral life. Anniversary, last day of the Lecture Term.

The "Alumni Institute" opens on the Tuesday evening nearest the 20th of October, and continues four days.

HARTFORD.—One term of study in the year, which begins on the third Thursday of September and closes on the fourth Thursday of May.

NEW HAVEN.—There is but one term of study. The session of 1876-7 commenced on Thursday, Sept. 14, 1876, and will continue till the third Thursday of May (May 17), 1877, when the public Anniversary is held. The next annual term will begin on Thursday, Sept. 13, 1877. (College Library, 80,000 volumes; Library of College Literary Societies, 20,000; Seminary Reference Library, nearly 2,000.)

OAKLAND. — The year consists of but one term, beginning with the third Thursday in August and ending with the third Thursday in May. There is a recess of two weeks at the holidays.

OBERLIN. — Terms and vacations are the same as those of the college. Fall Term commenced Tuesday, Sept. 5, 1876; vacation commenced Saturday, Nov. 25, 1876. Spring Term commenced Tuesday, Feb. 20, 1877; Spring Recess commences Saturday, May 12, 1877. Summer Term, commences Wednesday, May 16, 1877; vacation, Thursday, Aug. 9, 1877. Anniversary of the Theological Society, Thursday, May 3, 1877. Address to the Theological Alumni, Friday, July 27, 1877. Commencement Saturday, July 28, 1877. The next Fall Term commences Tuesday, Sept. 4, 1877. (College Library, 15,000 volumes.)

SUMMARIES FOR THE YEARS OF THIS PUBLICATION.

YEARS.	Seminaries.	Professors.	Lecturers, &c.	Resident Licentiate.	STUDENTS.				
					Senior.	Middle.	Junior.	Special Course.	TOTAL.
1858-9	6	24	10	15	67	75	99	9	250
1859-60	6	24	10	24	68	90	94	9	261
1860-1	6	24	7	14	93	100	94	11	268
1861-2	6	25	9	18	96	95	81	3	275
1862-3	6	23	11	16	90	103	58	1	252
1863-4	6	24	9	10	80	53	58	2	193
1864-5	6	24	9	19	66	53	43	—	162
1865-6	6	22	10	19	63	58	84	10	205
1866-7	6	25	10	16	61	98	85	8	242
1867-8	6	26	11	9	97	92	65	4	258
1868-9	6	31	11	16	87	63	65	18	238
1869-70	7	31	9	7	74	72	81	13	240
1870-1	7	32	11	18	72	73	98	29	272
1871-2	7	34	12	16	74	89	92	23	278
1872-3	7	35	11	13	63	68	116	32	329
1873-4	7	35	16	12	83	105	103	36	327
1874-5	7	37	22	13	102	80	93	35	316
1875-6	7	36	22	9	70	98	99	36	303
1876-7	7	35	22	8	87	93	103	29	312

CONGREGATIONAL NECROLOGY.

[NOTE. In the July number the vital statistics of all deceased ministers are given in detail, hence in this necrological department, in the case of ministers, some statistics are designedly omitted.]

REV. JOSEPH AYER died at Somersville, Conn., Dec. 26, 1875, in the eighty-third year of his age. He was born in Stonington (now North Stonington), May 19, 1793. His parents were Joseph and Bridget (Hull) Ayer, both natives of the same town. His paternal ancestors were of the Puritan stock; John Ayer came from England as early as 1640, and settled in Salisbury, Mass.; from thence he removed to Haverhill, where he died in 1657. The subject of this sketch was of the sixth generation in descent from the original settler, and bore the name of both his father and grandfather. The house in which he was born was occupied by five generations, and is still standing, though it has now passed out of the family name. His grandfather and his father were both deacons in the same church, and were very exemplary men.

His father was a farmer through life, and the son followed the same calling until he made a public profession of religion in March, 1814. He then immediately formed the purpose of preaching the gospel, and to this end commenced preparation for college. He studied successively with Rev. John Hyde, of Preston; Rev. Ira Hart, Stonington; Rev. Dr. S. Nott, of Franklin; completing his studies, preparatory to entering college, with Rev. T. Tuttle, of Ledyard. He joined the Junior Class in Brown University, Rhode Island, in the fall of 1821, and was graduated in September, 1823. Having given all the attention to Theology during his whole course of study which he was able to, he was licensed within the same month by the New London Congregational Association. He commenced his ministry at North Stonington, where he remained thirteen years, thus proving that the adage that "a prophet is not without honor, save in his own country," like most general rules, has exceptions.

In this, his first and in some respects most successful field of labor, he was the chosen instrument in uniting two churches, both weak and long divided,—the Congregational, and another, known as "the Separatist." He preached to them for a season alternately, when they came together, and have since constituted one efficient church. He received ordination as an evangelist at North Stonington, June 19, 1825, one of his revered instructors, Dr. Nott, preaching on the occasion. He was never installed over that people.

At the time he commenced his residence in Milltown, a village within the bounds of his parish, there were in that small village ten places in which intoxicating liquors were sold in larger or smaller quantities, — eight stores, and two taverns. Within a short time he was permitted to see them all closed, or cleansed of the fumes of alcohol, — an achievement hardly to be paralleled in the annals of the temperance reform. On Sept. 30, 1837, he was installed at Hanover, where he remained eleven years. Jan. 22, 1851, he was installed at South Killingly, having labored as stated supply at that place more than two years. He resigned his charge in the spring of 1856, and in June, 1857, was installed at East Lyme; with that people he remained until called by the church at Voluntown and Sterling. Having served that church as stated supply for more than two years, he was invited to become their pastor, and was installed May 11, 1870, at the age of seventy-seven years, wanting eight days.

In this, his last pastorate, he continued to labor for more than five years, preaching with remarkable mental freshness and vigor till waning physical strength admonished him that the time had come to relieve himself of the weary cares of the pastoral office; and on his birthday, May 19, 1875, at the age of eighty-two, he was dismissed by a council gathered from neighboring churches, the council bearing testimony in their result "to his exemplary piety, and his earnest devotion to the cause of his Master, and his faithful labor in the cause of temperance and other healthful reforms."

Few men in this age of frequent ministerial changes have been so little interrupted in their work. Scarcely had his voice died away in one congregation until it was heard in another, always telling the same "old, old story." Going straight to the Bible to learn both doctrine and duty, what he there found, or thought he found, he preached in simplicity and godly sincerity, in words easily understood, not easily misunderstood.

His type of theology was that which is called the old school. While very faithful and successful as a preacher (his labors being blessed with revivals more or less powerful in every place where he labored for any length of time), yet it was as a pastor that he obtained the strongest hold upon the people. Preaching for the most part without writing (a necessity laid upon him by weakness of eyes), he had more time for pastoral work than most of his brethren have found, and he diligently improved it, carrying the message from house to house, thus reaching some whom his voice had not reached on the Sabbath, and leaving an appropriate book or tract to speak in his absence. The death of his only daughter, a life sorrow, made

him sensitive to the sufferings of the bereaved, and especially of bereaved parents, and his prayers in the chamber of sickness and in the house of mourning will be remembered when his sermons are forgotten.

Mr. Ayer was eminently a man of prayer. For years before his death he was accustomed to pray with his wife morning and evening and at noonday, and he seemed almost literally to "pray without ceasing."

For a long time he made it his rule to give one tenth of his income to charitable objects, and in some years he gave even a larger percentage. From his limited resources, he gave in the aggregate between \$8 000 and \$9,000.

The end of this good man was emphatically peace. Having finished his work, he retired with his wife, his faithful helper for more than fifty years, to spend his last days under the roof of his son, himself a minister. Here he lived, exemplifying the truth that "the hoary head is a crown of glory if found in the way of righteousness," till sudden and severe sickness laid him upon his death-bed. He suffered much bodily pain, but his mind was at peace. His last intelligible sentence, a few hours before he "fell asleep" was, "Almost home, praise the Lord!" — fit words to express his foretaste of heaven.

Mr. Ayer married Miss Frances Mary Rogers, daughter of Mr. Nathaniel Rogers, of Stonington, Sept. 14, 1825. Two children were given them during their residence in North Stonington, Charles Lathrop, now acting pastor at Somersville, Conn., and Frances Amelia, who died in early youth at Hanover, greatly beloved and greatly lamented, of whom a brief memoir, written by her father, is published by the Congregational Publishing Society. Mrs. Ayer still lives, and in her old age has the consolation that she was spared to be a helpmeet to her husband, not only in the ordinary duties of domestic life, but in his official work, reading to him hour after hour, and by her pen recording the thoughts which he wished to put upon paper.

"Lovely and pleasant in their lives," in their death they cannot be long divided.

T. L. S.

REV. ROBERT EVERETT, D. D. — The Welsh Congregational churches throughout the United States have sustained a great loss in the death of Dr. Everett, who spent fifty-two years in America as pastor, and thirty-six of that period as the editor of the *Cenhadwa* (*Messenger*), a monthly theological periodical, devoted to the interest of Congregationalism.

Robert Everett was born in Gronant, Flintshire, North Wales, Jan. 2, 1791, and died at Steuben, N. Y., Feb. 25, 1875. Early in life he went to a grammar school at Denhigh, then to the Theological Seminary at Wrexham, where Rev. Jenkin Lewis was president. Though small in stature and weak in body, he was a hard student, and mastered the Latin, Greek, and Hebrew languages. He was troubled with a slight stuttering or hesitation, but still he became a preacher of considerable note at a time when Wales was blessed with its world-renowned preachers, Christmas Evans Williams, of Wern, and others. There were giants in the Welsh pulpit, but still Mr. Everett shone among them as a star of considerable magnitude. At the close of his collegiate course he was invited back to Denhigh as the pastor of the church there. He was ordained in the year 1815. Shortly before this Dr. Edward Williams, a native of Denhighshire, and Theological tutor at Rotterdam, had published his celebrated essay on the "Equity of the Divine Government and the Sovereignty of Divine Grace," also "An Examination of the Arminian System and a Defence of Modern Calvinism." The very able works of this great thinker produced a deep impression on the young ministers of Wales, and caused them to recede from the High Calvinism, or almost Antinomian system, which their fathers had taught. Mr. Everett took a lively part in the discussions of these times, and was acknowledged as an able and fair disputant. Aug. 28, 1816, he married Miss Roberts, of Rosanear, Denhigh, who still survives him. Two of her brothers had emigrated to America and settled at Utica, N. Y. By their solicitation, as well as the invitation of the Congregational Church, he came over to Utica in 1823. The Welsh Church then though the first organized in Utica (with the exception of the Welsh Baptist Church) was only twenty-three years old, dwelling in a small tabernacle, and few in number. But in 1826 a very powerful revival appeared in Utica, and Mr. Everett received to the church about fifty new members. In 1832 they were blessed with another revival; thus the church grew and waxed strong.

As soon as Dr. Lyman Beecher published his lectures on temperance, Mr. Everett read them and was deeply affected; he went to hear a lecture at Utica, and there signed the pledge. From that moment he did all in his power, by both tongue and pen, to favor and forward the temperance cause. He wrote letters to his brethren in Wales, which moved some of them also to oppose the traffic in strong drink. Mr. Everett used the pulpit frequently to present the claims of temperance. Some of his hearers would say, "Come to church. Mr. Everett will treat us with a cup of cold water." However, some

of his hearers were thoroughly convinced and deeply affected by his arguments. A friend who was present relates the following incident: "A Mrs. Evans had been converted in 1826. Her husband, a well-to-do farmer, was in the habit of keeping a keg of whiskey in the house and distributing it to the men, especially in harvest time. One Sunday in the summer of 1828 Mrs. Evans went to church and Mr. Everett preached on temperance; she was greatly affected, went home, took hold of the whiskey-keg, carried it out of doors and emptied the contents all on the ground. The men had to go next day and through all the harvest without their accustomed drink." Can any one point to an earlier instance of the women's crusade against whiskey? Mr. Everett also espoused the antislavery cause, and worked hard in it through many trials, difficulties, insults, and dangers. On one occasion the tail and mane of his horse were shorn. Many of his church members were offended, and spoke publicly against him; but he was one, though proceeding very quietly and noiselessly, that was still very determined. So zealous was he for the liberation of the slave that for some time he and his family abstained from using tea and sugar. He was also very decidedly opposed to the filthy habits of chewing and smoking tobacco; he would talk to the smoker so kindly and tenderly, and yet so convincingly, as to make him utterly ashamed and confounded in his presence. He did it with ease and gracefulness. Many times did he, by his kind and tender appeals, succeed where others who were rougher and stronger failed.

He was very busy with his pen. When in Wales, more than fifty years ago, he composed a small catechism, called *A Mother's Gift*, which has always been used and is still very popular in Sabbath schools. He also published a hymn-book, which passed through many editions and is still used by a great many churches.

As an editor, he was very cautious and tender. He would seldom allow any discussion in his periodical. His motto was peace as far as it was consistent with holiness and justice. An eccentric minister, seeing Dr. Everett's portrait at Chester, England, exclaimed, "Ah, he is John, the beloved disciple!" He appeared always mild and serious. In 1832 or 1833 he became the pastor of an English church at West Winfield, N. Y., where he remained five years. After that he took charge of the Welsh church at Steuben, where he remained till the close of his life. About nine years ago he lost his voice so that he was unable to preach, but he continued to attend the meetings and perform many pastoral duties as well as editing the *Cenhadwa* till the end. Being called upon to officiate at a funeral

on a very cold and stormy day, when the snow was deep, he took cold, which settled upon his lungs and caused intense pain, terminating fatally. He had just passed the eighty-fourth year of his age. Rarely has one left more friends and fewer enemies than he did. It may be said of him, as John said of Demetrius, "He had good report of all men and of the truth itself." He was blessed with eleven children, nine of whom are still living.

As a preacher, Dr. Everett was neither eloquent nor fluent, but he was quiet and practical, using a great many simple comparisons and appealing frequently to the conscience of his hearers. In his younger days he frequently treated deep theological subjects, but in after years he took up political and social questions. On account of his great age, long pastorate, strict principles, mental ability, purity of life, and literary activity, he had come to be regarded as the father of Welsh Congregationalism in America.

R. GWESYN JONES.

REV. ALMON BRADLEY PRATT, who died at Camp Creek, Otoe County, Nebraska, Dec. 28, 1875, was born in North Cornwall, Conn., June 3, 1812. He was the fourth and youngest child of Miner and Mary (Mallory) Pratt.

He united with the Congregational Church of North Cornwall at the age of nineteen, under the ministry of Rev. Walter Smith. He had, however, been an active Christian for several years previous. His preparation for college was made in South Cornwall, at the school of Rev. E. W. Andrews. Not far from the age of twenty-two, he entered Yale College, which institution he was obliged to leave in the Freshman year, on account of his health. He, however, as health allowed, continued his studies until his attainments were regarded as nearly equivalent to a college course. He subsequently studied theology for a while with the Rev. William Watson Andrews, then the beloved pastor of the Congregational Church of Kent, and now an eminent minister of the Catholic Apostolic Church. Mr. Pratt retained through life a peculiar sense of the Christian worth and Christian wisdom of this instructor, and cherished on his account a cordial regard for the admirable body of Christians with which Mr. Andrews is now connected, although he never felt called especially to identify himself with it. He was afterwards for some time a member of Union Seminary, New York.

Aug. 11, 1841, Mr. Pratt was married to Miss Amanda Rogers, daughter of Deacon Noah and Mrs. Elizabeth (Wilson) Rogers, of North Cornwall. In the same year he was licensed to preach by the Litchfield North Association.

The six months before the spring of 1842 were spent in diligent study. He then went to Michigan, and spent the summer of 1842 in preaching. But old difficulties with his head recurred, and after teaching one winter he was compelled to abandon mental exertion, and employ himself in the labors of the farm for four years. The health of his family then made it necessary for him to return to Connecticut, where he spent another four years, teaching winters and laboring on the farm summers.

In the spring of 1851 he returned to Michigan, and took charge of the Congregational Church in Genesee, Genesee County, over which he presided for fourteen years. He was ordained April 13, 1852. For several years he had also charge of the Congregational Church of Vienna, in the same county.

In 1868 Mr. Pratt, with his family, removed to Berea, Kentucky, where he purchased a farm, and resided until June, 1873. During part of the time he travelled at the East as financial agent for Berea College, and for a year was treasurer of the college.

Mr. Pratt was through and through a frontiersman, or pioneer. He began by this time to find Michigan and Kentucky too far in the centre, and longingly turned toward the heart of the continent, the far-distant Nebraska. Hither in June, 1873, he removed, with his only son, and having settled him on a farm, sought for himself a parish—his last parish, as it proved—in the rural settlement of Camp Creek, in the southeastern corner of the State. Here he labored faithfully and joyfully, on a small salary and among a not numerous people, until Dec. 28, 1875, when he passed to his reward.

Mr. Pratt's leading characteristic was a childlike simplicity of character and aim. This gave him a peculiar influence among the young, of whom he was especially fond. Hardly less prominent was an intense sense of justice, and abhorrence of all crookedness of dealing. To the disposition sometimes found among good men, to be tolerant of evil that good may come, he could not be induced to show the smallest indulgence. Pretensions to eminent Christian experience were always inexorably judged by him according to the standard of an honest life, and if they could not abide this test, they were contemptuously tossed aside as worthy no further attention.

The same love of justice and truth governed his pulpit teachings. He had a great, indeed almost an excessive dislike of all accommodation of texts, of the attempt to educe from them anything but what, according to the meaning of the language and the tenor of the context, they were evidently meant to teach. His preaching was

not particularly expository in form, but always rested upon this endeavor to present the actual teaching of the Word of God.

The results of his labors were not striking, but steady, seen in a gradual increase of the churches, and the growth of character necessarily ensuing upon an unfaltering presentation of the standard of Christian faith and righteousness.

His last sickness was consumption, complicated with dropsy of the heart. His sufferings toward the end were intense, and so were his longings for release; but his faith and submission remained unwavering. About the last words that could be made out were, "I bow myself into the Will," and thus passed on high, a good and faithful man.

Mr. Pratt leaves a widow and three children,—a son and two daughters, the children being all married. C. C. S.

MRS. CATHARINE (HAYNES) SMITH, wife of Elijah P. Smith, of Danville, Iowa, died in that town, Sept. 24, 1875. She was born in Willsburgh, Virginia, Sept. 12, 1828, and was the daughter of Daniel H. and Sarah (Walker) Haynes. She made a public profession of religion at an early age, uniting with the Methodist Episcopal Church. March 20, 1850, she was married to Rev. Mr. Smith, and united with the Congregational Church of Wayne, Iowa, of which her husband became pastor four years later.

For the fourteen years her husband labored in this home missionary field she strove with indefatigable zeal to lighten his burdens and make their home a centre of Christian influence. In 1868 her husband became pastor of the self-sustaining church of Danville, Iowa, where in this wider field of usefulness she toiled with undiminished fidelity till the summons came.

Having lost their only child in infancy, her sympathies became deeply enlisted in the children of the parish. Both at Wayne and Danville she had charge of the infant class in the Sabbath school, which position she maintained till her death.

Her cheerful, ungrudging hospitality made her house, to many a weary missionary, a second home. Her good sense, sound judgment, and practical wisdom, happily blended with a quick sympathy and large benevolence, fitted her in an eminent degree for the sphere to which she was called.

At the last she fully realized the approach of death, left tender messages for many of her friends by name, expressed great desire for a revival of religion in the parish, gave her husband a last embrace, saying, "God will support you," and was forever with her Saviour.

J. W. P.

MRS. MARY JANE (MELVILLE) TOLMAN, youngest daughter of Henry and Lydia W. Melville, was born in Nelson, N. H., Nov. 17, 1831; was married to Rev. Samuel H. Tolman, Sept. 15, 1856, the ceremony being performed by her aged pastor, Rev. Gad Newell; and died at Manchester, N. H., Aug. 21, 1875.

Mrs. Tolman was a woman of rare and beautiful character. Her youth gave promise of usefulness, which her married life fulfilled. Her genial and cheerful disposition helped over many a difficulty; and her industry, sagacity, and economy were displayed in all her household arrangements. Though possessed of abundant pecuniary means to satisfy all reasonable personal wants and gratify her benevolent intentions, yet she practised a careful economy in the disbursement of funds. She obtained her education, which was excellent for her day, at the Academy at Keene, N. H., and at the Ladies' Seminary at West Townsend, Mass. Her naturally quick penetration of mind was early matured, and discipline gave culture to naturally brilliant powers that she possessed in a large degree. Her home life at Nelson was one of ease and peculiar charm, but she gave it up for the parsonage at Wilmington, Mass., to which she went as a bride; to this country parish she was cordially welcomed by a loving people, who early and always gave their pastor's wife their sympathy and love. When the health of her husband failed she cheerfully went with him to another field, and while he lived devoted herself to giving cheer and encouragement to him, laboring under the weight of great mental depression. When his life ended so suddenly and sadly, she gathered together her effects, and taking her two fatherless children went to Manchester to reside, in order that her children might have the benefit of the excellent schools of that city.

Mrs. Tolman had been an invalid for many years, but within a year of her death her disease assumed a new form, and she felt she could not long survive. Contrary to all expectations of friends, she became more cheerful, and awaited the hour of departure with the delightful hope of a glorious immortality. With sweet resignation she passed away, committing her children to the care of God and to the charge of friends. Hers was an earnest and cheerful type of piety that greatly aided her husband in his work; and though she was so long an invalid, yet she was enabled to do much for the general good of the society over which her beloved husband presided. She stretched out a generous hand to the poor, and found an especial delight in ministering to the needy. While in life she did "what she could," and at last passed away in peace.

G. D.

REV. HORACE TOOTHAKER, son of Ebenezer and Eleanor Toothaker, was born in Oldtown, Me., Feb. 12, 1832, and died at Albany, Ga., March 1, 1875, aged forty-three years. When three years of age his parents removed to Holden, Me., where his mother died shortly after. Under the faithful ministrations of a step-mother he early manifested an eager thirst for knowledge and marked intellectual ability.

Hopefully converted in his boyhood, he resolved upon an education for the ministry. He took a preparatory course at Meriden, N. H., and in the autumn of 1855 entered Dartmouth College. Pecuniary considerations caused him to abandon college at the close of his Junior year. He taught a year at Athol, Mass., and then entered Bangor Seminary, graduating in 1861.

He was ordained without settlement at Boothbay, Me., Sept. 5, 1861, and labored with the Congregational Church at the centre of that town three years. Receiving a call from the Congregational Church of New Sharon, Me., he was installed over it Oct. 19, 1864, and remained nearly eight years, being dismissed Sept. 3, 1872. He then removed to Deering, Me., where he labored one year with the Congregational Church, and was then permanently laid aside from preaching by failing health.

In the autumn of 1874 he went to Arlington, Ga., hoping to be benefited by a winter's sojourn in a milder climate. He had started northward when he was arrested by the hand of death at Albany, Ga. His disease was pulmonary consumption.

The place of his chief and most successful labors was New Sharon, Me., where, in the early part of his ministry, was a revival that added upwards of forty members to the church by profession. During the late civil war he labored as delegate of the United States Christian Commission in the vicinity of Washington, with much detriment to his health. From disease there contracted his labors were repeatedly interrupted in New Sharon.

Mr. Toothaker was a man of persevering industry, scholarly tastes and habits, and of marked integrity and force of character. As a preacher he had a clear, vigorous style, and a direct, earnest, impressive manner; as a pastor, he was genial, affable, fond of children, strong in his sympathies and attachments, and greatly beloved; and as a citizen, interested in all good things, and very highly esteemed. Versatile and ingenious in plans and methods, resolute, energetic, and richly endowed in mind and heart, his loss is deeply and widely felt.

J. W. H. B.

LITERARY REVIEW.

THEOLOGICAL AND RELIGIOUS.

*The Problem of Problems*¹ is a strong book from a clear and able thinker, but not without some faults. With all its faults, it is one of those books which gives assurance that much which, in these latter years, has been honored and trumpeted abroad under the sacred name of science will never be accepted by the most thoughtful minds of the race,— simply because it is not science. True science is always and everywhere to be reverently acknowledged; he who fights against it is guilty of the greatest folly; but when that high and noble word is taken, as it now often is, and applied to some loose, spongy style of thinking, to vague and rambling conceptions and systems of the universe, not constructed by any proper induction of facts, but let loose upon the world from some dreamy and imaginative brain, science itself is utterly dishonored in the process, and its ancient glories are trailed in the dust.

Perhaps as able a chapter as any in the book is the first, entitled "Statement of the Problem." We have never, so far as we recollect, seen this primary question so adequately set forth. As we read, we have a feeling almost of contempt when we survey the greatness of the field, and remember with what a flippant air many modern writers glide over it. Here are questions in the purely physical department, in the realm of chemical affinities and the like, which we are sure no materialist has ever answered, and some which he has hardly even considered. When we turn to the intellectual and spiritual side, questions of far greater magnitude arise, and to say that pure materialism has ever answered them, or *can* answer them, is simply an insult to the understanding of mankind. When a man like Tyndall chooses to say, as in that famous sentence of his which our author has quoted, that "not alone the wonderful and exquisite mechanism of the human body, but the mind itself, — emotion, intelligence, and will, — were once latent in a fiery cloud. At the present moment all our philosophy, all our poetry, all our science, all our art, — Plato, Shakespeare, Newton, and Raphael, are potential in the fires of the sun," the thinking world understands that, from any knowledge which he possesses, he is no more entitled to make such an audacious utterance than if he were the merest ploughboy. It is simply a defiance of common-sense uttered in the sacred name of science.

This book is well fitted to bring such philosophers to their wits, to give them something to do, — some questions to answer which are to be answered rationally, and not in that *ex cathedra* style now so common. The world will not always live upon chaff, and a good many of our modern philosophers are now sternly called to show the *reason* of their reasonings.

The body of the work contains six chapters, of which the following are

¹ See Chase and Hall, Cincinnati, O., p. 336.

the titles: (1) "Statement of the Problem"; (2) "Data that must be used in solving the Problem and in testing the Solution"; (3) "Various Solutions of the Problem"; (4) "Relations of Religion and Science and of the Various Hypotheses of Evolution"; (5) "Fallacies and Failures of Evolution, Hypotheses, and Solutions"; and (6) "The Theistic Solution." Besides these, there are two supplementary chapters and a copious Appendix.

Of the author of this book we know little, but we are impressed with the high quality of his work. It ought to be widely read by the men who ought to read it. Perhaps it is too extended. It deals considerably in repetitions, but does so designedly, as the sure way of lodging its arguments in the mind of the reader. Sometimes the sentences are too sweeping, as when he says, in Chap. VI, "All atheists are believers of the theory [Darwin's Evolution], and nearly all believers of the theory are atheists." We know many men who seem to accept Darwin, and yet would utterly scout the idea that they are atheists, or atheistic in their tendencies. Perhaps they *ought* to be, in order to be logically consistent, but they would stoutly deny that they are.

There are many passages in the book that are not well considered, and which lack in dignity. The typographical errors also are numerous, especially in the latter part of the volume; in the Appendix they abound. No publisher ought to allow such mistakes, because they lie open plainly to any ordinary reader, and were undoubtedly mistakes, not of the writer, but of the proof-reader. With all these drawbacks, the book is a strong one, and the style of reasoning is unusually fresh and vigorous. We should like to see any materialist or evolutionist attempt to answer it by fair argument.

The Christian Doctrine of Sin,¹ by Principal Tulloch, is a valuable contribution to the much-vexed doctrine on which it treats. It consists of six lectures, delivered at the University of St. Andrew in Scotland. These lectures seem to have excited unusual interest in the delivery, which is just what we should suspect from their perusal.

The author has pursued the historic method in the development of his subject. In the first lecture he treats of the question of sin in relation to modern schools of thought. He clears away the rubbish heaped up by materialistic scientists, and shows that man is in his true idea a *spiritual* being, belonging to a sphere above nature. Metaphysics — the science which transcends nature — must be called in, or a rational explanation of the phenomena of human life is impossible.

The second lecture is an exhaustive discussion of mere natural religion in its relation to the question of moral evil. He shows that this question is as old as humanity itself. Beginning with the rudest conception of evil in prehistoric and savage races, he comes down to the religion of ancient Egypt and Phœnicia and to the Vedic and Hellenic mythol-

¹ See Scribner, Armstrong & Co., p. 333.

ogies. The first definite growth of a *moral* conception of evil he finds in Zoroastrianism, whose author lived at least from 600 to 1,000 years before Christ. This system is a distinctly conceived dualism, in which man is represented as surrounded by good and evil spirits, ranged under their respective leaders, Ormuzd, the Holy-Minded, and Ahriman, the Evil-Minded.

The highest development of the antagonism of moral good and evil reached in the pagan world was seen in the Greek tragedy. "Behind all the activities of life and all the play of dramatic passion which compose this tragedy, there is a stern background of righteousness which will by no means clear the guilty"; yet "deep and sad, tender and pathetic, as are its pictures of human life and heroic duty, the idea of evil which enters into it so largely is far short of the idea of sin which emerges on the very threshold of the Hebrew Scriptures."

In the third lecture the author takes up the Old Testament view of sin. "Here," he says, "we find ourselves in a very different atmosphere from that pervading the pagan world." "We have left nature far behind, and are in front of a human Will." He finds "the essential background to the idea" of sin in the first prohibition given to man, Gen. ii, 17. This background he thus unfolds: "We have (1) the Divine Will; (2) the expression of this Will in a divine command or law; and (3) a creaturely will, the subject of the law." From the narrative of the fall of man he adduces the following propositions:—

(a.) Evil is not something outside of us, but essentially something in us.

(b.) Evil is not only from within, a revolt of the self-will against the divine will, but it is a self-rejection of an order which is felt to be wise and good.

(c.) All this is more clearly evident from the idea of death associated with the picture.

Our author then proceeds to a critical examination of the various Hebrew words denoting sin or moral evil, and finds them all — seven or more — to "imply a moral significance; in other words, they connect the idea of sin with a human personality."

From these various particulars, and others mentioned, the author draws the conclusion that sin, in the Hebrew conception of it, was "not merely individual, but diffusive. Having once entered into human nature, it becomes a part of it, an hereditary taint, passing from generation to generation, often with accelerated force." Also, "it is connected with a power or powers of evil outside of man, the character [nature?] and influence of which are as yet but dimly revealed. Evil is also connected with the will of Jehovah as the supreme source of all energy and all events." Yet "the essential idea of evil in the Hebrew mind was so far from associating itself with the Divine Will that its special note or characteristic was opposition to this Will." The Old Testament "never fails to set forth sin as springing out of the depths of human personality in opposition to the divine."

Having thus laid the foundation deep and broad, the author proceeds in the last three lectures to treat of the distinctively *Christian* doctrine of sin, as contained especially in the Gospels and the Epistles of St. Paul. He recognizes the same moral atmosphere in the Old Testament as in the New. He says, "In approaching the present aspect of our subject, we are met at the outset not only with the accumulated moral experience derived from the Old Testament, but moreover with a new or, at least, more clearly developed background of evil." The *exceptional* activity of the demoniacal agencies in the time of our Saviour is familiar to every reader of the Bible; yet the idea of such a power as the Prince of the Demons in the New Testament is clearly discriminated from the evil principle of the Persian religion. The former "has no control of man save through his own yielding; the latter is a twin-spirit with the good power, apparently coequal and no less concerned than the good in the production of the world." The author specifies various particulars worthy of notice in our Lord's representation of sin. 1. "He intensifies the Old Testament idea of it as *deviation from* or *transgression of law*." 2. "The conception of God as the giver of the law, and hence of sin as personal disobedience against its Author is more clearly brought out." 3. "There is a clearer, if not a wholly new, revelation made of the divine. The Right that rules our lives is at the same time the Love that guides them." Hence, "as love is self-forgetfulness in God, sin is self-assertion against Him. Let the outside be stripped away, this core remains; and this it is, or the self-will in an attitude of hostile erection to the divine, which is essentially sin." 4. Our Lord characterizes sin "not merely in act and in essence, but as a condition and tendency of humanity. Man not only sins, but he is a sinner naturally. It is his nature and disposition to sin." Sin "is not merely an act, but a state which clings to the race; a tendency lying in our nature, and which is constantly coming forth into action." 5. Sin "is closely associated with frightful forms of physical malady and human unhappiness." 6. "Sin which thus belongs to our nature and cleaves to it so terribly, is necessarily universal." 7. Yet man "is nowhere" in the Gospels "represented as nothing but a sinner."

Passing, then, to the doctrine of sin as developed in the writings of St. Paul, he says, "The main points of the Pauline doctrine will arrange themselves naturally under three successive heads: 1st, the universality of sin; 2d, the nature or seat of sin; and 3d, the effects or consequences of sin." On the second head he says, "The seat of sin, with St. Paul, is the flesh,"—representing "the whole of human nature in its estrangement from the divine, all the activities of body and mind with which fallen man is capable of opposing the divine." Under the third head, "the effects of sin are viewed by the apostle under two aspects,—the one in the main subjective, the other objective. The general name by which he describes the former is *death*." And this same "word seems also sometimes to point to the objective relation which all sin bears to God, as when it is said that *death*, or a state of condemnation, hath passed upon all men, for that all have sinned." (Rom. v, 12.)

We come now to the closing lecture, in which the author takes up "The Doctrine of Original Sin." At the outset he utters a protest against reading St. Paul only through the interpretations of Augustine. "St. Paul is too great a figure even to stand behind St. Augustine, and his thought, in all its bearings, is to be caught if possible in its original freshness and fire." Besides the "doctrine of experience," as developed under the three heads just named, there is "a philosophy of the subject which, in part, at least, transcends experience. Sin is not only *in* human nature, but it is an hereditary characteristic of it." "Man is a sinner, not merely by the fact that he deliberately chooses the evil rather than the good, but because his nature is evil or has inherited evil properties." "Sin has propagated itself from generation to generation and from race to race." But more than this, "sin is, with him, not merely transmitted to us, as all our qualities must be transmitted, but it comes to us by *definite passage from the sin of Adam as the prototype and representative of our race.*" [The italics are the author's.] "Through his one act of sin, Adam not only fell himself, but the line of spiritual integrity was broken in him. The flaw extended to the race." "Sin passed to us from Adam, and death from sin." Adam was "the type or representative of the whole line." His "act was fatal not only for himself, but for all who followed him. All mankind fell with him into the death which he had incurred. (a) This typical character of Adam, (b) the descent of spiritual depravity from him, and (c) the fatal character of the results which followed not only for himself but for his posterity, in other words, the judicial character of these results in their downward passage, are all ideas more or less involved in the passage. [Rom. v, 12.]"

Under (a) above, he says, St. Paul "has a profound feeling of the unity of the race, and of this unity Adam is a type or symbol. His act is therefore more than his own act. It has consequences not merely of historical sequence, but of representative meaning." Under (b), "It is not merely natural dispositions that have come from Adam,—it is sin, an inward depravity, a will enfeebled for all that is good and prone to all that is evil." The transmission of sin is, with him, not a mere accumulation of evil dispositions and tendencies, but "an injury in the will or moral power." Under (c), "This injury is characterized by him as *death.*" "It seems plain that the apostle connects death in every case with the personal commission of sin. The death which has passed upon all men is not merely a death on account of Adam's sin, but on account of their own sins. Death is everywhere the evidence of sin." "The true relation" of sin and death "is (1) Adam's sin; (2) our sin; (3) death cleaving necessarily to both." "Plainly it was in the mind of the apostle that we suffer directly from Adam's sin, not merely in the loss of spiritual faculty and divine good, which we would otherwise have possessed, but in definite punishment. God deals with the race judicially on account of it as a sinful race." "The punishment of wrong-doing descends far beyond the wrong-doer." "If it be true that sin is always personal, and God will render unto every man according to his works, it is no less true that all sin is diffusive, and

carries with it a train of endless consequences, many of them of a strictly penal character." Yet "we know that the Right and Good form the true law of our being, to which we are truly bound, and not the wrong or the evil which yet so often binds us." "We are bound, and yet we are free; we are sharers in original sin, and yet we ourselves are sinners; inheritors of evil, and yet voluntarily evil-doers. We may be unable to co-ordinate the two sides of our experience, but this is no reason why we should not acknowledge the one side as well as the other."

In conclusion, we heartily commend this work to all who are interested in theological or anthropological science. It is characterized by great fairness and by profound research. None can rise from its careful perusal without being quickened and benefited by it.

THE record of *Fifty Years with the Sabbath Schools*,¹ which Mr. Bullard gives us, has substantial value. It reflects clearly the character of the man and the quality of the work which, as secretary and editor, he has so long been doing. He has held an important position in the service of our churches, and he has been very diligent and faithful to his own ideal in that service. It is easy to form a different and, some will say, a higher ideal of what that work might have been. Contrasts are often drawn between Congregationalists and other denominations unfavorable to ourselves in the matter of our Sabbath-school agencies, policy, and progress. If the point of such criticism has sometimes been aimed at the veteran secretary, there has perhaps been justice in the reply of his friends, that he has been abreast with the spirit and demands of our churches, and that they would not have tolerated a more positive and dogmatic leadership, or given it the needful support. There is room for difference of opinion on that point. But without any criticism of the past, we do believe that the times and the churches demand of our publishing Society a broader, higher quality of service in the future, and that our churches would welcome the accession to its forces of some man capable of inspiring, organizing, and leading our Sabbath-school forces to better results. If we have not room for such a man, we should make it. Whether his place now would be with the publishing Society, or, by the new departure which commits our Sabbath-school work to the Home Missionary Society, in connection with that organization, or whether the work is really broad enough to demand two men — one as editor and another as an active field-agent — are questions of policy worthy of consideration.

Mr. Bullard's book is not a history, but it contains much of historical material, and is an important contribution. It is not a logical discussion of Sabbath-school philosophy, but it furnishes material for such discussion. Its structure is rather miscellaneous, more so in fact than in appearance, and many of its anecdotes and incidents would be as well placed under different heads. But as a whole, it is richly worthy the careful attention of Sabbath-school workers. We hope it will have a wide circulation among them; and we are sure the reading of it must stimulate them to more intelligent, prayerful, and effective labor in this important field.

¹ See Lockwood, Brooks & Co., p. 85.

MISCELLANEOUS.

An Introduction to Political Economy,¹ by Prof. Arthur Latham Perry, LL. D., of Williams College, is designed as a briefer and more elementary discussion of the subject than the *Elements*, etc., by the same author, published in 1866, which has reached its fourteenth edition. Prof. Perry is an earnest and fearless exponent of the doctrines of free trade, and the large sale of his previous work indicates the increasing prevalence of these doctrines in the instruction given by our schools and colleges.

The work before us treats, in as many chapters, of value, production, commerce, money, credit, and taxation. The style is animated, and sufficiently rhetorical to suggest the lecture-room rather than illustrate the calmly scientific treatise.

Very much may be said truly and fairly on the question of free trade and protection. It is not a question of vital ethics, but one of expediency solely. It has no aspect which affords legitimate ground for the heat, the passion, the invective, the "scorn" with which this book is so highly flavored, but demands and is entitled to just the same treatment as other questions of political economy. It was treated in this way by Adam Smith, the founder of the doctrine of free trade, and by John Stuart Mill, its greatest apostle; and in this mode it was generally treated until British manufacturers became alarmed at the prospect of losing a large market in the United States, and infused a different temper into the discussion.

All communities suffer from the presence and irrepressible activity of a class of men whose brains are so constructed that ideas can only pass through them single file. They see no truth as part of the constellation to which it belongs; no one attended by its satellites even. Each truth in turn fills the entire *cerebrum*. Such was Sulla, such Robespierre; such was the school of Virginia statesmen, such the Garrisonian school of abolitionists. Such persons can admit no qualification of any idea, whether in the region of abstract thought or in social problems.

There is no open sea of human thought where such men come to more hopeless shipwreck than in that of political economy. Social conditions are so myriad-formed, legitimate interests so conflicting, that any abstract truth, moving amid the throng, may be likened to one threading his way through a compact crowd, now swerving to the right, now to the left, and anon retracing his steps, in search of a point where the crowd is less impenetrable. These people solve the problem by mounting an engine and driving straight through the compact mass, crushing all who stand in their line of movement.

Free and unrestricted trade is undoubtedly an ideal which should always be in the mind's eye of a statesman; but then, in moving towards this ideal, he can never safely lose sight of the maxim, "*Tutus, cito, si caute.*" Even John Stuart Mill, the great evangelist of free trade, not surely from any loyalty to truth, but to preserve his rank among sane men, admits in a

¹ See Scribner, Armstrong & Co., p. 333.

foot-note, in diamond type, that his reasoning on the subject is of course only applicable to nations possessing such a parity of conditions that they can safely trust to the effect of free competition.

One of the first things which strikes us in a cursory survey of the past is that wherever a people rely upon the sale of raw material, they remain poor and ignorant, and are utterly incapable of entering the lists to contend for the prizes of a progressive civilization, while every step forward in the multiplication of mechanical industries elevates their condition. Granting the truth of the doctrine of free trade as enunciated by Mill, it must still be confessed that it is fairly possible to doubt its practical expediency, for here is a conflicting truth, which crushes it in the jaws of a vice, and which cannot be called in question.

Another truth is that, almost without exception, the great successful industries of the world have been the fruit of governmental action, and not of spontaneous movements; and we are thus afforded a strong presumption that every young nation, at least, needs the fostering care of its government in this regard. Perhaps no writer on the subject has said anything so pithy and epigrammatic as one sentence of Mr. Lowndes's (we think it was): "Gentlemen tell us that we should purchase where we can purchase cheapest. I tell them we should buy where we can pay easiest."

Our author asserts (p. 147) that "it is an interesting commentary on the principle of restriction that ocean ship-building has practically ceased in the United States, under the perfection of protection, and the American flag has mostly disappeared from the ocean." But he should know that under the stimulus afforded by the exclusive employment of our coasting trade chiefly, and in part, perhaps, by the refusal of American registry to foreign-built ships, the American commercial marine grew rapidly into such proportions as made it a world's wonder; that nothing like it had ever been seen; and that this extreme prosperity continued until the collusion of the British Ministry under the lead of Lord John Russell with the Confederate government accomplished its purpose of annihilating our commercial marine; and, moreover, that the huge bounties (protection) granted by the British government to her mercantile steam navy have enabled British shipping to get such a start that it has defied all competition.

This instance of misstatement of facts and of delusive argument from them does not stand alone in the book under review. The volume is not always exhaustive in analysis. In the chapter on "Credit," for example, while describing the precise forms for promissory-notes and bills of exchange, for which no particular form is necessary, no allusion is made to a vital point which needs elucidation,—the significance, responsibilities, and privileges of an indorsement.

The work is in substance an attack on the present policy of our government in regard to its industries, but it will hardly stand the light of sound criticism.

THE Bureau of Education at Washington is a very diligent and useful agency of the national government. Its annual reports have for years

embodied valuable information, — summaries of progress and results in education which cannot be found elsewhere. But if it had never done any other work than the producing of its recent *Special Report on Public Libraries*,¹ etc., it would have deserved the thanks of the country and paid richly for all its cost. It gives us, in the compass of 1276 pages, an account of every public library in the country; discussions of the various classes of libraries and their work; of the structure of buildings and their arrangements; of the selection, cataloguing, and using of the books, and of almost every properly related topic.

In this work the editors have had the assistance of the leading librarians and experts in their various departments. Four hundred and thirty pages are filled with the various library statistics; and of the eight hundred and forty-six remaining, only two hundred and thirty-three are occupied by the work of the editors, — six hundred and thirteen with essays and discussions by contributors. Among these are Horace E. Scudder, describing libraries one hundred years ago; F. B. Perkins on "Professorships of Books and Reading" and "How to make Town Libraries Successful"; Henry A. Homes, LL. D., on State Libraries and "Historical Societies"; J. P. Quincy on "Free Libraries"; W. J. Fletcher on "Public Libraries in Manufacturing Communities" and "Public Libraries and the Young"; Justin Winsor on "Reading in Popular Libraries" and "Library Buildings"; William F. Poole on the "Organization and Management of Public Libraries"; Prof. Otis H. Robinson on "College Library Administration," "Indexing," and "Titles of Books"; C. A. Cutter on "Library Catalogues" and "Elaborate Rules for a Dictionary Catalogue"; A. R. Spofford on "Binding and Preservation of Books," "Periodical Literature," "Works of Reference," and "Library Bibliography"; while "Catalogues and Cataloguing" are further discussed by Melvil Dewey, S. B. Noyes, Jacob Schwartz, and John J. Bailey. Eighteen illustrations are given of the most interesting libraries in the country.

This list of names and topics will indicate something of the variety and value of the volume. No private publisher could have ventured on its production, for its patrons would be too few to warrant the expense; but the number is increasing of those who need its counsels, and who will seek and profit by them. It cannot fail to exert an excellent influence in stimulating the growth and assisting to give shape to the multitude of libraries already springing up, and sure to increase in the near future.

Its interest is by no means limited to public libraries and librarians. Every lover of books, every private collector, every man who has been touched ever so lightly by Dibdin's bibliomania or who loves to follow nice distinctions, will find here much in which he can revel with satisfaction. It does not diminish, but it increases its value, that the same topics sometimes recur from different points of view, and that the opinions expressed are somewhat various. Mr. Quincy and Mr. Winsor plainly hold divergent views on the difficult problem, how far it is the province of the public library to elevate rather than to supply the popular demand; but we

¹ See Government Printing Office, Washington, p. 87.

are glad that each has opportunity to present them in a place where they are so sure to receive attention.

AMONG the latest issues of the Harpers is a volume from the pen of Verney Lovett Cameron, of the British Navy, entitled *Across Africa*.¹

Commander Cameron spent three years and five months in a tour through the continent of Africa, from the eastern to the western coast. His object was to learn, if possible, something of Dr. Livingstone, and to obtain information which should aid in the suppression of the slave-trade. The time occupied was from 1872 to 1875. This traveller prepared himself for his work by learning a number of languages, and having had considerable previous experience in the navy service on the coast of Africa, had peculiar advantages for an enterprise in which few would be qualified to engage.

The hardships and perils through which one must pass in walking across this comparatively unexplored continent cannot be appreciated even after reading the vivid narrative here given. There is no means of conveying the baggage of the traveller except on the backs of servants, whose laziness is such that they demand constant stimulus, and whose thievishness is such that they require continual watching.

The slave-trade, which still destroys millions of lives, seems a form of depravity which philanthropy and Christian zeal assail, but cannot exterminate. This writer says, "I am convinced that more [slaves] are taken to the coast near Benguela than can be absorbed there, and that an outlet for them must exist. I am strongly of opinion that in spite of the unremitting vigilance of the commanders of our men-of-war, and of the lives and treasure that England has expended in the suppression of this inhuman traffic, many slaves are still smuggled away, possibly to South America or the West Indies." (Pages 353, 354.)

Still the principal slave traffic is at the present time among the Africans themselves. Our author testifies, "The slave-trade is spreading in the interior, and will continue to do so until it is either put down with a strong hand, or dies a natural death from the total destruction of the population. At present, events are tending towards depopulation." (Page 196.)

Again, "Passing through the ruins of so many deserted villages, once the homes of happy and contented people, was indescribably saddening. Where now were those who built them and cultivated the surrounding fields? Where? Driven off as slaves, massacred by villains engaged in a war in which these poor wretches had no interest, or dead of starvation and disease in the jungle. Africa is bleeding out her life-blood at every pore. A rich country, requiring labor only to make it one of the greatest producers in the world, is having its population, already far too scanty for its needs, daily depleted by the slave-trade and internecine war. Should the present state of affairs be allowed to continue, the whole country will gradually relapse into jungles and wilds, and will become more and more impenetrable to the merchant and traveller. That this should be a possi-

¹ See Harper & Brothers, p. 333.

bility is a blot on the boasted civilization of the nineteenth century." (Page 152.)

As to the treatment of the slaves this traveller gives the following testimony, which illustrates a strange phase of human nature :—

"I believe that, as a general rule, they were much better treated when bought by the traders than while they remained in the hands of their native owners. They were mostly captives, surprised when in the woods a short way from their own villages, and had, of course, to be kept in chains by their masters to prevent their escaping; otherwise they were not really badly used, being fairly fed and not overloaded. In the few cases of bad treatment which came under my notice, the owners were either slaves themselves, or freedmen who, on beginning to taste the delights of freedom, seemed anxious to prevent any one lower in the scale from rising to a like state of happiness." (Pages 238, 239.)

The cheating propensities of human nature are thus illustrated :—

"The art of cheating is very well understood by the native fish-mongers; for in the centre of some of the baskets I found earth, stones, broken pottery, and gourds, so stowed as to make up the proper weight and bulk. Indeed, so far as my experience goes, the noble savage is not one whit behind his civilized brethren in adulterating food and giving short measure, the only difference being in the clumsiness of his method." (Pages 375, 376.)

The principal kind of food used by the inhabitants is a sort of porridge made from flour or meal, maize being more common than wheat. Sundried fish are frequently eaten, even when they become a mass of putrefaction; and one of the most seemingly incredible statements of the book is that on such diet the inhabitants thrive.

The following testimony as to a portion of the inhabitants is as incredible, and more repulsive :—

"They are cannibals, and most filthy cannibals. Not only do they eat the bodies of enemies killed in battle, but also of people who die of disease. They prepare the corpses by leaving them in running water till they are nearly putrid, and then devour them without any further cooking. They also eat all sorts of carrion, and their odor is very foul and revolting." (Page 248.)

A large map of the region through which Capt. Cameron passed accompanies the volume. Those who would acquaint themselves with this comparatively unknown continent will find this book entertaining and instructive. The author has enriched it with thirty-two full-page plates and a hundred and thirty smaller illustrations, which greatly add to its attractiveness.

BOOKS RECEIVED.

Harper & Brothers, New York.

Peru, Incidents of Travel and Exploration in the Land of the Incas. By E. George Squier, M. A., F. S. A., late U. S. Commissioner to Peru, Author of "Nicaragua," "Ancient Monuments of Mississippi Valley," etc., etc. With Illustrations. 1877. 8vo. pp. 599. \$5.00.

Across Africa. By Verney Lovett Cameron, C. B., D. C. L., Commander Royal Navy. With numerous Illustrations. 1877. 8vo. pp. 508. \$5.00.

The Papacy and the Civil Power. By R. W. Thompson. 1876. 8vo. pp. 750. \$3.00.

Scribner, Armstrong & Co., New York.

The Life and Writings of St. John. By James Macdonald, D. D., Princeton, N. J. Edited, with an Introduction, by the Very Reverend J. S. Howson, D. D., Dean of Chester. 1877. 8vo. pp. 436. \$5.00.

A Commentary on the Holy Scriptures: Critical, Doctrinal, and Homiletical, with special Reference to Ministers and Students. By John Peter Lange, D. D., in Connection with a Number of eminent European Divines. Translated from the German, and edited, with Additions, Original and Selected, by Philip Schaff, D. D., in Connection with American Scholars of various Evangelical Denominations. Vol. V of the Old Testament, containing the First and Second Books of Samuel. Crown 8vo. pp. 616. \$5.00.

Charles Kingsley, his Letters and Memoirs of his Life. Edited by his Wife. Abridged from the London Edition. 1877. 8vo. pp. 500. \$2.50.

Sermons on Living Subjects. By Horace Bushnell. 1877. 12mo. pp. 468. \$1.50.

Sermons for the New Life. By Horace Bushnell. Revised Edition. 1876. 12mo. pp. 456. \$1.50.

Epochs of Ancient History. The Roman Triumvirates. By Charles Merivale, D. D., Dean of Ely. With a Map. 16mo. pp. 248. \$1.00.

The Christian Doctrine of Sin. By John Tulloch, D. D., Principal of St. Mary's College in the University of St. Andrews. One of Her Majesty's Chaplains for Scotland. 12mo. pp. 243. \$1.50.

An Introduction to Political Economy. By Arthur Latham Perry, LL. D. 1877. 12mo. pp. 348. \$1.50.

Robert Carter & Brothers, New York.

Bernardino Ochino, of Siena: a Contribution toward the History of the Reformation. By Karl Benrath. Translated from the German by Helen Zimmern, with an Introductory Preface by William Arthur, A. M. 1877. 8vo. pp. 304. \$2.50.

Popular Geology: A Series of Lectures read before the Philosophical Institution of Edinburgh. With Descriptive Sketches from a Geologist's Portfolio. By Hugh Miller. With an Introductory Résumé of the Progress of Geological Science within the last two Years, by Mrs. Miller. 1875. 12mo. pp. 423. \$1.50.

My School and Schoolmasters; or, The Story of my Education. By Hugh Miller. 12mo. pp. 551. \$1.50.

First Impressions of England and its People. By Hugh Miller. Twelfth thousand. 1875. 12mo. pp. 430. \$1.50.

Little and Wise; or, Sermons to Children. By Wm. Wilberforce Newton. 1877. 16mo. pp. 357. \$1.25.

A Wreath of Indian Stories. By A. L. O. E. 1877. 12mo. pp. 313. 75 cents.
 Servants of Christ. By the Author of "A Basket of Barley Loaves," etc., etc.
 1877. 18mo. pp. 180. 50 cents.

A Hero in the Battle of Life, and other Brief Memorials. By the Author of
 "Memorials of Capt. Hedley Vicars," etc., etc. 1877. 18mo. pp. 168. 50 cents.

Dodd, Mead & Co., New York.

Chedayne of Kotono : A Story of the Early Days of the Republic. By Ausburn
 Towner. 1877. 12mo. pp. 606. \$1.50.

The Cooking Manual of Practical Directions for Economical Every-Day Cookery.
 By Juliet Corson, Superintendent of the New York Cooking School. "How
 well can we live, if we are moderately Poor?" 1877. 18mo. pp. 144. 50 cents.

T. Y. Crowell, New York.

The White Cross and Dove of Pearls. By the Authoress of "Selina's Story,"
 etc., etc. 12mo. pp. 488. \$1.50.

A. Roman & Co., New York and California.

Archology ; or, The Science of Government. By S. V. Blakeslee, Oakland, Cal.
 1876. 12mo. pp. 164. \$1.25.

American Tract Society, New York.

Harry Fenimore's Principles. By the Author of "A Summer in the Forest,"
 "Floy Lindsley and her Friends," etc. 16mo. pp. 296.

Hester Lenox : Seeking a Life-Motto. By Howe Benning. 16mo. pp. 272. \$1.00.
 Up-Stairs. By Jennie Harrison, Author of "From Four to Fourteen." 16mo.
 pp. 271. \$1.00.

Frolic and her Friend. By Mrs. M. F. Butts. 16mo. pp. 144. 70 cents.

James R. Osgood & Co., Boston.

Harriet Martineau's Autobiography, edited by Maria Weston Chapman. 2 Vols.
 1877. 8vo. pp. 594, 596. \$6.00.

Poems of Places. Edited by Henry W. Longfellow. Italy. 3 Vols. pp. 278, 262,
 256. \$1.00 per vol.

Lee & Shepard, Boston.

Adventures in the Wilderness ; or, Camp Life in the Adirondacks. By William
 H. H. Murray. With Illustrations. 16mo. pp. 236. \$1.25.

The Great Conflict : A Discourse concerning Baptists and Religious Liberty.
 By George C. Lorimer, Minister at the Temple. 1877. 16mo. pp. 155. \$1.00.

The Supernatural Factor in Religious Revivals. By L. T. Townsend, D. D. 1877.
 16mo. pp. 311. \$1.50.

D. Lothrop & Co., Boston.

Light on the Dark River ; or, Memorials of Mrs. Henrietta A. L. Hamlin, Mis-
 sionary in Turkey. By Margaret Woods Lawrence. Ninth edition. 16mo.
 pp. 321. \$1.50.

Ned and his Model Engine, and Will and John. 16mo. pp. 260. \$1.00.

Song Victories of "The Bliss and Sankey Hymns" : being a Collection of One
 Hundred Incidents in Regard to the Origin and Power of the Hymns contained
 in "Gospel Hymns and Sacred Songs." With an Introductory Letter by Rev.
 Geo. F. Pentecost, D. D., and an Appendix containing Biographical Sketches of
 Mr. Ira D. Sankey and Mr. P. P. Bliss. 12mo. pp. 156. 50 cents.

Lockwood, Brooks & Co., Boston.

What is Art ? or, Art Theories and Methods concisely stated. By S. G. W.
 Benjamin. 1877. 8vo. pp. 57. 75 cents.

American Tract Society, Boston.

The Snow Family and Other People. By Maria Bruce Lyman, Author of "The Secret of Strength," "Work and Wages," etc. 1877. 16mo. pp. 174. \$1.00.

J. B. Lippincott & Co., Philadelphia.

Worthy Women of our First Century. Edited by Mrs. O. J. Wister and Miss Agnes Irwin. 1877. 8vo. pp. 328. \$2.00.

The Science of Language: Linguistics, Philology, Etymology. By Abel Hovelacque. Translated by A. H. Keane, B. A., Author of "History of the English Language," "German Inflection," "French Accents." 1877. 8vo. pp. 340. \$1.75.

Porter & Coates, Philadelphia.

Art at Home Series.

No. I. A Plea for Art in the House, with special Reference to the Economy of collecting Works of Art, and the Importance of Taste in Education and Morals. By W. J. Loftie, B. A., F. S. A., Author of "In and Out of London." 12mo. pp. 100. \$1.00.

No. II. Suggestions for House Decoration in Painting, Woodwork, and Furniture. By Rhoda and Agnes Garrett. With Illustrations. 12mo. pp. 90. \$1.00.

Presbyterian Board of Publication, Philadelphia.

Eyes and Ears; or, How I see and hear. By Aunt Yewrownkie. 16mo. pp. 320. \$1.25.

Pewit's Nest Series. By Miss Martha Finley. 12 vols. 32mo. Each 64 pp. \$3.00.

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American Sunday School Union, Philadelphia.

The Heiress of McGregor; or, Living for Self. By Lucy Ellen Guernsey, Author of "Irish Amy," "Comfort Allison," etc., etc. 16mo. pp. 457. \$1.50.

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Nellie West: From Ten to Twenty. By the Author of "Gertrude Terry," "The Whole Armor," etc. 16mo. pp. 284. \$1.00.

The Randolph Children. With Illustrations. 16mo. pp. 234. \$1.00.

Chase & Hall, Cincinnati, O.

The Problem of Problems, and its various Solutions; or, Atheism, Darwinism, and Theism. By Clark Braden, President of Abingdon College, Ill. 1877. 8vo. pp. 480. \$2.00.

PAMPHLETS RECEIVED.

- Historical Sketch of Marietta College, founded at Marietta, Ohio, 1835. 1876. Cincinnati, 176 and 178 Elm Street. 8vo. pp. 33.
- American Journalist and Advertiser's Index. Devoted to the Interests of Journalists and Advertisers. Published quarterly by Coe, Wetherell & Co., 607 Chestnut Street. 1877. 8vo. pp. 44.
- The Third Annual Report of the New York Society for the Suppression of Vice. 1877. Office, 150 Nassau St., New York. 8vo. pp. 23.
- Historical Address delivered at the Semi-Centennial Celebration of the North Congregational Church, Amherst, Mass., Nov. 15, 1876. By the Pastor, Rev. Dwight W. Marsh, D. D. 1877. 8vo. pp. 23.
- "Ten Years": A Sermon preached Jan. 7, 1877, at Granville, Ill., by Rev. H. Vallette Warren. 1877. 8vo. pp. 12.
- "In the Times of Old": A Discourse on the Early History of the Congregational Church in West Brattleboro', Vt. Delivered Dec. 31, 1876, by the Rev. Lewis Grout. 8vo. pp. 32.
- The Complete Preacher. Sermons by some of the most prominent Clergymen in this and other Countries. 1877. New York, 21 Barclay St. Terms per year, \$2.00. Single number 25 cents. 8vo. pp. 55.
- Expository Preaching. By Rev. William Crawford. A Paper read before the General Convention of Wisconsin, at Oshkosh, Sept. 26, 1876. Reprinted from "The New Englander" for April, 1877. 8vo. pp. 16.
- The Christian Sacraments: An Exposition by Reuben Thomas, Minister of Harvard Church, Brookline, Mass. 1877. Boston: A. Williams & Co. 12mo. pp. 27.
- History of the Congregational Church of Rutland, Vt.: A Discourse delivered by the Pastor, Rev. James G. Johnson, Feb. 4, 1877. 12mo. pp. 28.
- History of the Presbytery of Binghamton, and its Churches. By Rev. J. S. Pat-tengill. 1877. Published by request of Presbytery. Binghamton, N. Y.: Carl Stoppard & Co. 12mo. pp. 46.
- Fiftieth Annual Report of the New York City Mission and Tract Society, with brief Notices of the Operations of other Societies, Church Directory, List of Benevolent Societies, and Statistics of Population. 1877. 50 Bible House. 8vo. pp. 160.
- What We Believe: The Principles of the Christian Faith wholly in the Words of Holy Writ. For Use in the Family, the Sunday School, and the Class of Inquirers. 1877. New York: Dodd, Mead & Co. 24mo. pp. 18.
- Das Groke Abendwahl; oder Beleuwtung und Bertheidigung der Haupt Ehren der freien Gnade; in drei Predigten, uber Lutas 14, 16-24. Bon Ehrw. Ashbel G. Fairchild, D. D. Philadelphia: Bresbyteriansche Publitations-behörde, No. 1334 Chestnut Strake. 24mo. pp. 189. 20 cents.
- Was ist Calvinismus? Oder Das Westminster, Glaubens-Bekenntniss in Ueber-einstimmung mit der Bibel und dem gesum-den Menschenverstande. Bon Ehrw. Dr. W. D. Smith. Philadelphia: Bresbyteriansche Publitations-behörde, 1334 Chestnut Strake. 24mo. pp. 252. 40 cents.

EDITOR'S TABLE.

The Quarterly.—This Review is not designed to express merely the opinions of the editor. Its pages are open to free discussion, but there are reasonable limits to this liberty. The space which can be devoted to the discussion of topics upon which there is any great difference of opinion within the ranks of Congregationalists is small, and the editor does not feel called upon to give up that limited space to the presentation of the extreme views of any and every man who may have a nominal connection with our denomination. The general design is to present such views as may be regarded as representative of the denomination, such as the great majority receive. There are some themes on which there is such diversity of opinion that it is desirable that the views of different individuals shall be freely presented. Hence, in the present number the two articles on "Church Creeds," neither of which can be regarded as extreme, are designed to go together. The latter is not an answer to the former, but it presents another view, and may prove corrective of what many will regard as the erroneous drift of the former. Both were prepared originally to be read to an audience, and it was not thought best to change their style before giving them an insertion here. The two articles are presented to our readers as diverse chapters of a free discussion of an absorbing theme.

Recent Statistics.—The question as to the date of the annual statistics of our churches has elicited considerable interest. A prominent minister in Vermont makes the following sensible suggestions in the *Vermont Chronicle*:—

"The recent issue of the *Quarterly* gives statistics of Congregational churches in forty-one States and Territories, including the District of Columbia. Of these forty-one States and Territories, four gather their statistics on or about the 1st of January, one in March, two in April, six in May, three in June, one in July, five about the 1st of September, sixteen the 1st of October, one in November, and two in December. The Empire State numbers its Congregational Israel August 31,—classed above with September 1. February is thus seen to be the only month of the twelve that is slighted in this census-taking. Is it because it is the *least* of the twelve?

"Half of the New England States, including the two which lead all the rest in the number and strength of their churches, and the State of Florida, have their statistical correspond with the dominical year. The editor of the *Quarterly* recommends the adoption of this plan by all the States. And it obviously has its advantages. It would obviate the necessity of the double date, *e. g.*, 1876-7. It would give ample time to all to get complete statistics. The earliest meetings of the State bodies are held in May, and this would allow four months for gathering statistics. At present in Ohio and Indiana there is little more than a week allowed for procuring and condensing the returns, and it is hardly credible that full and complete returns are received and reported at their annual meetings. And lastly it would *insure* uniformity. The particular date is a matter of minor importance; but in order to secure accuracy in the statistics their date should be uniform. Massachusetts and Connecticut, with their eight hundred and sixteen churches,—nearly one fourth of the whole, and one hundred and thirty-five thousand members, more than one third of the whole,—lead off on the 1st of January. Let us in the other States follow their lead."

The difficulty of securing full and accurate statistics from 3,509 churches, of

which only 930 have pastors and 796 have not even acting pastors, is appreciated but by few. Many of the ministers cherish little or no interest in statistics. They do not take the trouble to inform themselves even of the meaning of the questions which they are requested to answer.

One would suppose that ministers in charge of churches would at least know what is meant by "absent members," yet to the question, "How many absent members Jan. 1?" several gave as their reply last year, "No meeting on that day." To the questions, "Number of males," "Number of females," one minister's reply for years was, "In Christ Jesus they are neither male nor female." A minister has been known to be so opposed to furnishing the statistics of his church that the secretary of the State organization has been obliged to secure them personally or to hire a third party to procure them. Where there is no minister, the church clerk often has no appreciation of the importance of promptness and accuracy, and he makes his returns when he pleases, or, it may be, neglects it altogether. Still there are persons who think it is an easy matter to gather full and accurate statistics from three or four thousand churches, in over forty States and Territories, and have them tabulated and printed in a few weeks! The crudeness on this subject which is possible to the human mind is exemplified from the following card recently received: "Why should the QUARTERLY take such pains to have the statistics of the churches just a year old? It is doubtless very desirable to have the reports from the different States cover the same time, and to have that time a calendar year, but why not publish the reports in the April or July number? The idea of waiting till 1879 for statistics of the year 1877 seems absurd. Historical interest is wanting in reports two years old, and they certainly cannot be considered news."

Here the same statistics are represented as "just a year old" and as "two years old," and it is proposed to have the statistics for Jan. 1 printed in the QUARTERLY of April or July of the same year. This writer does not stop to think that the statistics are collected by the Secretaries of the District Conferences, and then consolidated for each State by the Secretary of the State Conference, and then published under the sanction of the State Conferences; that in the large States it requires months of time to perform this labor; that the meetings of the State bodies which authorize the publication of these statistics are in May, June, September, and October. How can the QUARTERLY reprint in April or July the statistics which a State body does not authorize to have printed until October? It is no use to attempt impossible things. One State Secretary who writes insisting on having *recent* statistics, prints the returns of his own State with "estimates" for churches from which no returns were received, and closes his report with the humiliating confession, "The prospect of figures that will not lie seems more remote than it did twelve months ago."

When the same figures are given year after year, it is presumptive evidence that, although they may bear a recent date, they are not fresh returns. The State of Connecticut has not failed to give returns from every church any year for more than ten years! The reason is that the secretary *takes time* as well as exemplifies perseverance. Those who clamor for *recent* statistics should know that only full and accurate statistics are of value, and that to give such and still have them recent is a practical impossibility.

A Noble Manhood.—We hear not a little said at the present day about the development of noble and manly qualities. Indeed, religion is often represented as consisting in the highest manhood. Honor, dignity, a generous disposition,

sweetness of temper, are exalted as though they constituted the highest type of Christian character. These qualities we would not disregard or depreciate. Indeed, we do not believe in the genuineness of a religion which does not include morality in all the relations of life. We have noticed, however, that some who have been disposed to say the most about a noble manhood have had but little to say about our relations to Christ as a Redeemer, and have gradually lost their fealty to the cardinal truths which are held in our Congregational churches. A number of ministers who have renounced our faith have recently withdrawn from our denomination and identified themselves with a so-called more liberal party. Where they have done this readily and freely, we respect their honesty and their sense of honor. In some instances, however, individuals have continued in the ministry of our denomination after they have, in fact, though not in form, repudiated our doctrines, and have sown division in the churches to which they have ministered, or, it may be, entirely ruined these churches. They have finally left us because no church would tolerate them any longer, or because they ceased to feel at home among us. It may well be considered by our Ministerial Associations, to which our churches generally look as the guardians of the integrity of the ministry, whether it is right for them to retain in their membership those who are of such questionable orthodoxy as to preach in a manner to rend our churches in pieces. But back of this is a question to be considered by the minister himself, whether it is honest and honorable for him to retain his position in our ministry after he has secretly repudiated our faith. For instance, if a minister of our denomination has renounced the doctrine of the future endless punishment of those who die in impenitence, does not honesty and honor require him to make the fact known, and should he not identify himself with the Universalists, to whom he belongs? Can he evince a noble manhood and not do this? It is one thing to talk about honor and nobility, and quite another to evince the spirit which we avowedly extol. To substitute the praise of virtues for the personal illustration of those virtues is presenting a sad spectacle to men, to angels, and to God.

One minister who is in good and regular standing in our denomination has recently received a unanimous call from what is recognized as an infidel society, and has accepted it. He commenced some years since preaching what is called the moral theory of the atonement, and he has landed at the position of a regular preacher for an infidel society. We respect his logical consistency; for in our view the moral theory of the atonement is an at-one-ment, but no atonement. It is a plank taken from an unevangelical system. It may be tacked on to our orthodox system, but it does not belong to it. We would extol the moral influence which Christ exerts to win the soul; but to represent that moral influence as the sum and substance of the atonement, and to shape one's theories to that seed-principle involves Unitarianism, and Unitarianism carried to its strictly logical results ends in infidelity. There is no logical stopping-place between the moral theory of the atonement and infidelity. It is on this account that we respect the logical consistency of the successor of Theodore Parker. The consistency of a professedly orthodox association in retaining him is another matter; and his honor in continuing his membership in our body is the point to which we would call attention. This one case we refer to, not invidiously, but simply as an example of what, in a less distinct form, is to be found not infrequently within our ranks. We believe in advanced thought, but we do not believe in thought on the cardinal truths of religion in advance of the Bible. We believe in the ripest scholarship in exegetical study, but we do not believe in that vaunting scholarship which explains away the clear teachings of Scripture. We believe in liberality, but not in

hypocrisy, — not in a man's continuing to bear a flag to which he has become at heart disloyal. There may be errors temporarily combined with truths in such a manner and degree that it may be expedient to tolerate them. Dr. Nathaniel W. Taylor used to say, "If it were not for the glorious inconsistencies of men, I do not know what would become of the world." But we have reason to believe that there are men in the ranks of our ministry whose errors are so fundamental, and who allow those errors to so mould their preaching, that they are "not of us." Dr. George Putnam once said to Theodore Parker, "If you want to smash the church windows, why don't you go outside?"

The Revival of Religion in Boston. — The prominent persons engaged in this revival work are Joseph Cook, a Congregational licentiate, Dwight L. Moody, a Congregational lay preacher, and Ira D. Sankey, a gospel singer. Mr. Cook approaches the public mind on the side of philosophy and culture. In the most remarkable course of lectures ever delivered in this modern Athens, he has endeavored to substantiate the leading truths of religion from evidences drawn from intuition, instinctive belief, syllogism, and experiment. The institutions of mankind, the productions of giant minds in the field of literature, the writings of the great poets of all ages, and the disquisitions of philosophers, have been summoned as his witnesses, and on such evidence, without any appeal to the Bible, he has rested the claims of religion. His personal peculiarity consists in a remarkable combination of analytical and rhetorical power. In his treatment in the scientific method of an evangelical theme, from twelve to one o'clock every Monday, an audience of nearly 3,000 persons, embracing many educated and disciplined minds, and every variety, from the most reverential to the most openly sceptical, has listened in rapture to his arguments and appeals.

Mr. Moody approaches the public mind on the side of Biblical truth and of faith. With no acquaintance with philosophy or appreciation of culture, he takes the Bible in his hand, knowing no other book and caring for no other, and urges its sacred truths upon the multitude with the deepest earnestness and a tremendous energy. It is a phenomenon worthy of study that, uncultivated as he is, he is preaching the gospel to more people than any other man on the face of the earth. As Charles Wesley aided his brother by his sweet songs, so to Mr. Sankey is due in no small measure the charm of the "Tabernacle" services.

The state of the public mind is indicated by the announcement, among the themes for the services of a single Sabbath, of the following: "The Nature of Things"; "Mr. Moody and Mr. Emerson; or, Society and Solitude"; "The Scientific Method in Religion"; "Rev. Mr. Cook's View of the Trinity"; "The Origin of Mr. Moody's Bible a Political Fraud"; "Jesus and Socrates"; "Godhood in All Men; hence, what?"; "Creeds, Paganism, Science, and Infidelity"; "Spiritual Evolution based upon Historical Evidence from the French Prophets of 1688, through Certain Religious Revivals, to the Advent of Modern Spiritism."

The intellect of the community is aroused, and the hearts of many are touched by Divine power. It is of interest, under these circumstances, to notice that the revival tests the theory of some that evangelical men, and those who have not been regarded as evangelical, are "coming together." The Unitarians and the Universalists either openly oppose or else stand aloof from this revival. Not one of the men identified with these denominations, who have been regarded as most evangelical, has openly co-operated with the revivalists. The unevangelical ministers of to-day have no more sympathy with the revivalists than their predecessors had with Park Street Church when they gave it the fragrant name of "Brimstone

Corner." Still the revival moves on, and never before, for a generation, has Unitarianism felt its weakness so fully as now. It lowers a rope to men "dead in trespasses and sins," but it has no grappling-irons of truth with which to seize hold of and raise them. The revival exalts the truth and honors the work of the Holy Spirit.

Basis of Christian Union. — A prominent undenominational paper has recently given expression to the following ideas: "The attempt has been made for now many years to secure and maintain Christian union on the basis of intellectual agreement on theology. . . . We hope that the time is coming when the churches will recognize the principle that the true basis of accord in Christian work is not any theoretical opinions, but spirit and purpose."

How can there be, we are led to ask, unity of purpose which is not based on unity of belief? How can a company unite in the service of Christ, some of whom believe him to be God, while others of the company believe that he is not a proper object of worship? In the view of the latter, the former are idolaters. How can those who believe in the necessity of regeneration be collaborators in religious work with those who do not believe in any such necessity? How can those who believe in the reality of retributive justice unite in their measures of reform with those who believe that all motives drawn from that source are based on superstition or a lie? There must be some fundamental truths from which our spirit is imbibed and in which our purpose takes its root.

The same paper refers to the Young Men's Christian Association as "one of the most vigorous and effective Christian organizations" in our own day, and "as having no formal creed," and yet it feels compelled to admit that this association uses "at second-hand that which is common in the creeds of the various evangelical churches, by excluding from active membership all except members of those churches," without apparently seeing that this concession nullifies the force of the example for the purpose for which it is adduced.

This paper continues, "The union which has been so manifest a feature of Mr. Moody's work has not been a union of intellects, but a union of hearts, a union in work." So far as Mr. Moody's services in Boston are concerned, this representation applies only to those who are recognized as within evangelical lines. Nothing can be wider of the truth, if it be taken in its natural and broad sense. Indeed, we should be gratified if all within our own denomination could share in "the union of hearts" which Mr. Moody's work has exemplified. This distinguished lay-preacher stated in one of his discourses in Boston that in his acquaintance with hundreds and thousands of ministers he had noticed that "those who do not make much of the atonement, who do not give prominence to the substitution of Christ for the sinner, are not successful in their work." The Christian union which Mr. Moody has illustrated here has been pre-eminently based on doctrine, — on "the blood of the Crucified One."

QUARTERLY RECORD.

CHURCHES FORMED.

BLACK HILLS.
 CALAHAN, Mo., Jan. 11.
 CLINTONVILLE, Wis., Feb. 25, 10 members.
 CROTON TOWNSHIP, Mich., Feb. 7, 33 members.
 DALLAS, Texas, Jan. 7, 17 members.
 EAST SAGINAW, Mich., 23 members.
 GOOD INTENT, Kan., Jan. 20, 15 members.
 GROVE HILL, Dak. Ter., Mar. 3, 18 members.
 HIXTON, Wis., Mar. 18, 48 members.
 HUDSONVILLE, Mich., Feb. 11, 32 members.
 LINCOLN, Neb. (German), Mar. 4, 21 members.
 LYONS, Ill., Jan. 14, 16 members.
 MASON CITY, Ill., Mar. 25, 25 members.
 MELVILLE, Ill., Feb. 13.
 MILLBROOK, Mich., Feb. 25, 6 members.
 NORTH FORK, Kan.
 NORTH LEONI, Mich., Jan. 4, 23 members.
 OXFORD, Mich., Mar. 1, 38 members.
 PERU, Ind., Mar. 15.
 PLEASANT VALLEY, Kan., 11 members.
 PRIMGHAR, Io., Jan. 28, 5 members.
 RENO CO., Kan.
 RICHARDSON CO., Neb., 1st Ch., Feb. 25, 30 members.
 RUSH CENTRE, Kan., Mar. 18, 5 members.
 SCATTER CREEK, Kan., Jan. 14.
 SOUTH BOSTON, Mich., Jan. 17, 40 members.
 SOUTH GUIDE ROCK, Neb., Feb. 24, 10 members.
 STAR PRAIRIE, Wis., Jan. 16, 11 members.
 STONY CREEK, Ct., Jan. 16, 32 members.
 TOMPKINS AVENUE, Brooklyn, N. Y., Mar. 23.
 TYRONE, Mich., 42 members.
 WASHINGTON CO., Wis. (German), 20 members.
 WESTWOOD, Mich., Mar. 13.

MINISTERS ORDAINED.

1876.

GOODELL, HENRY M., to the work of the Ministry, in Cannon, Mich., Dec. Sermon by Rev. Leroy Warren, of Grand Rapids. Ordaining prayer by Rev. Edwin Booth, of Ada.
 JENKINS, OWEN, to the work of the Ministry, in (Grafton Station) Rawsonville, O., Dec. 28.

1877.

ATKINS, DOANE R., over the Ch. in Westbrook, Ct., Jan. 17. Sermon by Rev. John E. Todd, of New Haven. Ordaining prayer by Rev. Leonard Bacon, D. D., of Yale Seminary.
 BUTLER, GARDNER S., over the Ch. in North Troy, Vt., Jan. 3. Sermon and ordaining prayer by Rev. S. Lysander Bates, of Newbury.
 DE LA VERGNE, ALEXANDER, to the work of the Ministry, in Great Bend, Kan., Mar. 22.

HEADLEY, I. H. B., to the work of the Ministry, in Rowley, Mass., Jan. 4.
 SMITH, GEORGE H., over the Ch. in Rio Vista, Cal., Feb. 2. Sermon and ordaining prayer by Rev. George Moar, D. D., of Oakland.
 SMITH, JOHN E., over the Chs. in Andover Centre, and West Andover, O., Jan. 3. Sermon by Rev. Samuel W. Dickinson, of Jefferson. Ordaining prayer by Rev. George W. Walker, of Guy's Mills, Pa.
 STICKLES, PETER, to the work of the Ministry, in Vienna, Kan., Mar. 27. Sermon by Rev. Roswell W. Parker of Manhattan. Ordaining prayer by Rev. John Scott, of Louisville.
 TENNEY, HERBERT M., over the Ch. in Wallingford, Ct., Feb. 27. Sermon by Rev. Nathaniel J. Burton, D. D., of Hartford. Ordaining prayer by Rev. John E. Todd, of New Haven.
 UTLEY, WELLS H., over the Ch. in Pontiac, Mich., Mar. 1. Sermon by Rev. A. Hastings Ross, of Port Huron. Ordaining prayer by Rev. Minor W. Fairfield, of Romeo.
 WILSON, HENRY, over the Chs. in Wyandot and Providence, Ill., Jan. 4. Sermon by Rev. George W. Boardman, D. D., of Chicago. Ordaining prayer by Rev. William T. Blenkarn, of Dover.

MINISTERS INSTALLED.

1877.

COLWELL, JOHN W., over the Ch. in West Concord, N. H., Feb. 28. Sermon by Rev. Franklin D. Ayer, of Concord. Installing prayer by Rev. Abraham Burham, of East Concord.
 EASTMAN, Rev. WILLIAM R., over the Ch. in Suffield, Ct., Jan. 31. Sermon by Rev. Charles R. Palmer, of Bridgeport. Installing prayer by Rev. Lyman D. Calkins, of West Springfield, Mass.
 EATON, Rev. JAMES D., over the Ch. in Bound Brook, N. J., Feb. 13. Sermon and installing by Rev. Jeremiah E. Rankin, D. D., of Washington, D. C.
 GIBSON, Rev. E. K., over the Ch. in Wayland, Mich. Sermon by Rev. J. Morgan Smith, of Grand Rapids.
 GREENWOOD, Rev. WILLIAM, over the Ch. in West Haverhill, Mass., March 13. Sermon by Rev. Lyman Blake, of Methuen. Installing prayer by Rev. John C. Faine, of Groveland.
 HELMER, Rev. CHARLES D., D. D., over the Tompkins Avenue Ch. in Brooklyn, N. Y., Mar. 28. Sermon by Rev. Henry W. Beecher, of Brooklyn. Installing prayer by Rev. Joseph Wild, D. D., of Brooklyn.
 HOOD, Rev. GEORGE A., over the Pilgrim Ch. in Minneapolis, Minn., Mar. 28. Sermon and installing prayer by Rev. Delavan L. Leonard, of Northfield.
 MCLEAN, Rev. JAMES, over the Ch. in West Boxford, Mass., Feb. 28. Sermon by Rev. George E. Freeman, of Abington. Installing prayer by Rev. Calvin E. Park, of West Boxford.
 MERRILL, Rev. GEORGE R., over the

- 2d Ch. in Biddeford, Me., Jan. 2. Sermon by Rev. Samuel J. Spalding, D. D., of Newburyport, Mass. Installing prayer by Rev. Israel P. Warren, D. D., of Lewiston.
- MORLEY, Rev. JOHN H., over the Ch. in Winona, Minn., March 1. Sermon by Rev. John Bascom, LL. D., of the State University, Wis. Installing prayer by Rev. Lucien W. Chaney, of Mankato.
- ROSS, Rev. A. HASTINGS, over the Ch. in Port Huron, Mich., Jan. 4.
- SLEEPER, Rev. WILLIAM T., over the Mission Chapel Ch. in Worcester, Mass., Feb. 14. Sermon by Rev. Chas. M. Lamson, of Worcester. Installing prayer by Rev. George W. Phillips, of Worcester.
- WELLMAN, Rev. WHEELER M., over the Ch. in Cora, Kan., March 8. Sermon by Rev. Robert Samuel, of Cawker City. Installing prayer by Rev. J. R. Eckman, of Osborne.

MINISTERS DISMISSED.

1876.

- DE FOREST, Rev. HENRY S., from the Ch. in Council Bluffs, Io., Dec. 21.

1877.

- BALDWIN, Rev. JOHN A., from the Ch. in New Baltimore, Mich., Feb. 28.
- BOYNTON, Rev. CHARLES B., D. D., from the Vine Street Ch. in Cincinnati, O., Jan. 1.
- CURTISS, Rev. GILBERT A., from the Ch. in Mineville, N. Y., Mar. 6.
- DANIELSON, Rev. JOSEPH, from the Ch. in Saugerties, N. Y., Feb. 13.
- DAY, Rev. THEODORE L., from the 1st Ch. in Guilford, Ct., Feb. 14.
- EMERSON, Rev. JOHN D., from the 2d Ch. in Biddeford, Me., Jan. 2.
- EMERSON, Rev. OLIVER P., from the Ch. in Allegheny City, Pa., Feb. 15.
- FERRIS, Rev. LEONARD Z., from the Ch. in Gorham, Me., Jan. 2.
- HALL, Rev. GEORGE E., from the Ch. in Littleton, Mass., Feb. 13.
- HARDY, Rev. DANIEL W., from the Ch. in Stowe, Vt., Mar. 26.
- HUNTRESS, Rev. EDWARD S., from the 1st Ch. in Derry, N. H., Feb. 22.
- JENKINS, Rev. JONATHAN L., from the 1st Ch. in Amherst, Mass., Jan.
- KINGSBURY, Rev. Josiah W., from the Ch. in North Reading, Mass., Mar. 27.
- LORD, Rev. DANIEL B., from the Ch. in Lebanon, Groton, Ct., Jan. 15.
- LOVEJOY, Rev. GEORGE H., from the Ch. in Candia, N. H., April 14.
- POMEROY, Rev. EDWARD N., from the Ch. in West Springfield, Mass., Mar. 28.
- POPE, Rev. CHARLES H., from the Ch. in Oakland, Cal., Jan. 15.
- ROWLAND, Rev. LYMAN S., from the Ch. in Saratoga Springs, N. Y., Mar. 30.
- SEELYE, Rev. SAMUEL T., D. D., from the Ch. in Easthampton, Mass., Jan. 8.
- SMITH, Rev. EDWARD G., from the Ch. in Essex, Mass., Feb. 8.
- TAYLOR, Rev. EDWARD, D. D., from the Ch. in Binghamton, N. Y., Jan. 9.

MINISTERS MARRIED.

1876.

- CLARK — KIMBALL. In Lowell, Mass., Dec. 19. Rev. George L. Clark, of Shelburne, to Miss Emma F. Kimball, of Lowell.
- DIXON — HOLMES. Oct. 26. Rev. Alvin M. Dixon, of Edgar, Neb., to Mrs. Elizabeth J. Holmes, of Vandalla, Ill.
- JONES — HUGHES. In Judson, Minn., Nov. 11. Rev. David D. Jones to Miss Mary A. Hughes.
- PARSONS — ADAMS. In Camden, Me., Dec. 13. Rev. Henry M. Parsons, of Boston, Mass., to Miss Sarah J. Adams, of Camden.
- SCOTFORD — POMEROY. In Burlingame, Kan., Dec. 14. Rev. Henry C. Scotford, of North Topeka, to Miss Isabella O. Pomeroy, of Burlingame.
- UPTON — METCALF. In Elyria, O., Nov. 22. Rev. Augustus G. Upton, of Windham, to Miss Lucy H. Metcalf, of Elyria.
- WILKINSON — CUTLER. Nov. 10. Rev. Thomas R. Wilkinson, of Union Grove, Minn., to Miss C. L. Cutler, of Irving.

1877.

- BERRY — RICHARDSON. In Lowell, Mass., Jan. 30. Rev. Augustus Berry, to Miss Mary C. Richardson, both of Felham, N. H.
- HOLBROOK — POOLE. In Chicago, Ill., Feb. 13. Rev. Zephaniah S. Holbrook to Miss Alice Poole, both of Chicago.
- JONES — BAKER. In Lawrence, Mass., Jan. 25. Rev. Thomas W. Jones, of Ticonderoga, N. Y., to Miss Sarah M. Baser, of Topeka, Kan.
- KUTZ — LATHROP. In Wauson, O., Feb. 7. Rev. Henry D. Kutz, of Findlay, to Mrs. Clara G. Lathrop, of Wauson.
- OLMSTED — ADAMS. In East Avon, N. Y., Jan. 10. Rev. Franklin W. Olmsted, of Townshend, Vt., to Miss Frances A. Adams, of East Avon.
- TRACEY — MARCH. In Holliston, Mass., Feb. 7. Rev. H. A. Tracey, of Sutton, to Miss Harriet March, of Holliston.

MINISTERS DECEASED.

1877.

- BATES, Rev. JOSIAH, in Santa Barbara, Cal., Jan. 16, in his 69th year.
- CARPENTER, Rev. E. IRVING, in Swansey, N. H., Feb. 10, in his 65th year.
- COOLEY, Rev. HENRY E., in North Leominster, Mass., Feb. 17, in his 39th year.
- FULLER, Rev. ROBERT W., in Stow, Mass., March 13, in his 71st year.
- LORD, Rev. WILLIAM H., D. D., in Montpelier, Vt., March 18, in his 54th year.
- MURCH, Rev. HARVEY G., in Lamar, Mo., March 18.
- PAINE, Rev. SEWALL, in Montgomery, Vt., March 4, in his 71st year.
- PARKER, Rev. BENJAMIN W., in Honolulu, S. I., March 23, in his 74th year.
- TREAT, Rev. SELAH B., in Boston, Mass., March 28, in his 74th year.
- WHITING, Rev. EDWARD P., in DeWitt, Io., Jan.

MINISTERS' WIVES DECEASED.

1876.

HERRILL, Mrs. MARTHA A., wife of the late Rev. Enos, in Farmington, Me. Dec. 19, in her 82d year.

WILSON, Mrs. I. ENNIE W., wife of Rev. G. Haywood, in North Brookfield, Mass., Nov. 25, in her 23d year.

1877.

BUCK, Mrs. ELMIRA W., wife of Rev. E. A., in Fall River, Mass., Feb. 16.

CARRUTHERS, Mrs. CLARISSA M., wife

of Rev. John J., in Portland, Me., Feb. 24.

COLE, Mrs. ANN F., wife of Rev. Samuel, in Kingsville, O., Jan. 11.

CROCKER, Mrs. ELIZABETH P., wife of the late Rev. Zebulon, in Cromwell, Ct., Feb. 26.

GRIDLEY, Mrs. —, wife of Rev. Albert L., in Benzonia, Mich., Mar. 23.

HALLEY, Mrs. JENNIE R., wife of Rev. Frank, in Seabrook, N. H., March.

HARDING, Mrs. ELIZA W., wife of the late R. v. Sewall in Auburndale, Mass., Feb. 3, in her 79th year.

WALDO, Mrs. LUCY ELIZABETH, wife of Rev. Levi F., in Franklin, Mich., March 3, in her 61st year.

CHANGES IN POST-OFFICE ADDRESS OF MINISTERS.

Adams, George C., Alton, Ill.
 Alden, Ezra J., Charlestown, N. H.
 Allen, Ephraim W., No. Middleboro', Mass.
 Apthorp, Rufus, Big Rock, Io.

Bacon, William F., Chelsea, Mass.
 Baldwin, Curtis C., Sullivan, O.
 Barrows, William H., Stacyville, Io.
 Barton, Alanson S., Colchester, Vt.
 Bascom, Flavel, Hinsdale, Ill.
 Bassett, John F., Jaffrey, N. H.
 Bean, Ebenezer, Gray, Me.
 Bell, Robert C., Mt. Carmel, Ct.
 Biebee, Marvin D., Cambridgeport, Mass.
 Blissell, Oscar, Westford, Ct.
 Bradford, Benjamin F., Madison, Fla.
 Bradshaw, John, Council Bluffs, Io.
 Brigham, Levi, Marlboro', Mass.
 Bruce, Wallace, P.bble, Neb.
 Burr, Horace M., Plymouth, Ill.

Caldwell, William E., Pent Water, Mich.
 Chamberlain, Bertwell N., Garrettsville, O.
 Cowan, John W., Norwalk, O.
 Crawford, Otis D., W. Bloomfield, N. Y.
 Curtis, Gilbert A., Hillsboro', Ill.

Dame, Charles, Newburyport, Mass.
 Danielson, Joseph, Southbridge, Mass.
 Demarest, Sidney B., Dartford, Wis.
 Dow, J. M. H., Boston, Mass.

Eggleston, Nathaniel H., Williamst'n, Mass.
 Everest, Asa E., Belle Plaine, Io.

Foster, Addison P., Jersey City, N. J.
 Fullerton, Jeremiah E., North Brookfield, Mass.

Geer, Heman, Tabor, Io.
 Gibson, E. K., Wayland, Mich.
 Grassie, Thomas G., Sycamore, Ill.
 Grush, J. W., Cambria, N. Y.

Hall, George E., Vergennes, Vt.
 Hamlin, Cyrus, Council Bluffs, Io.
 Hibbard, David S., Gilmanton Centre, N. H.
 Hick, George H., New Hampton, N. Y.
 Hood, George A., Minneapolis, Minn.
 Hubbell, James W., Portsmouth, N. H.
 Huntress, Edward S., Wallingford, Vt.
 Hyde, Charles M., Honolulu, S. I.

Janes, Elijah, Oakland, Cal.
 Jenkins, Jonathan L., Pittsfield, Mass.
 Jenkins, Owen, Grafton, O.

Kaley, John A., Trassburgh, Vt.
 Ketcham, Henry, Collamer, O.

Kimball, George P., Austin, Tex.
 Kingsbury, Charles A., Chestnut Hill.

Mann, Asa, Raynham, Mass.
 Marsh, John T., Lisle, N. Y.
 Mellen, William, Oakham, Mass.
 Merrill, J. Lewis, North Chelmsford, Mass.
 Morton, William D., Hartford, Ct.
 Osmun, William T., Champion, N. Y.

Page, Henry, Harvard, Neb.
 Paine, Bernard, Boston, Mass., 28 Milford St.
 Parmelee, Howard R., Edinburg, O.
 Pasco, Martin K., Belpre, O.
 Perkins, Benjamin F., Sterling, Mass.
 Pinkerton, Adam, Arena, Wis.
 Platt, Henry D., Brighton, Ill.
 Pratt, Theodore C., Orfordville, N. H.

Rawson, George A., Hamilton, N. Y.
 Reed, Glover C., Wadsworth, O.
 Richardson, William T., Thompson, O.
 Rogers, Henry M., Holden, Mass.
 Rowland, Lyman S., Lee, Mass.
 Royce, Le Roy, Lexington, O.

Safford, John, Ashtabula, O.
 Salter, Charles C., Denver, Col.
 Scofield, William C., Owego, N. Y.
 Seymour, Joel M., Fort Wayne, Ind.
 Smith, George H., Rio Vista, Cal.
 Smith, John E., Andover, O.
 Spear, William E., Europe.
 Stafford, B. T., Streetsboro', O.
 Stebbins, Charles E., Brookfield, Mass.
 Stickles, Peter, Vienna, Kan.
 Stewart, S. J., Fitchburg, Mass.
 Swinnerton, Wm. T., Dennis, Mass.

Tenney, Herbert M., Wallingford, Ct.
 Thain, Alexander R., Galesburg, Ill.
 Thompson, Cheboygan, Mich.
 Thyng, John H., Hubbardston, Vt.
 Todd, James D., Albert Lea, Minn.

Van Wagner, James M., Paris, Tex.
 Voorhees, Louis B., Worcester, Mass.

Waite, Hiram H., Jersey City, N. J.
 Warren, Israel P., Portland, Me.
 Whitman, John S., Chatham Centre, Mass.
 Williams, John H., Cooper, Mich.
 Wilson, Thomas, Eaton, N. Y.
 Wolcott, John M., Saugerties, N. Y.
 Wood, Charles W., Middleboro', Mass.
 Wood, R. A., Roseville, Ill.
 Woolman, Wm., Lincoln Valley, Neb.
 Wyckoff, James D., Galesburg, Ill.

THE AMERICAN CONGREGATIONAL UNION.

Quarterly Statement.

APPROPRIATIONS have been paid since those reported in the *Congregational Quarterly* for January, as follows:—

Oakland,	Cal.,	2d Congregational Church, (Special)	. . .	\$2,000
Chenooa,	Ill.,	" "	. . .	300
Anita,	Iowa,	" "	. . .	350
Ottawa,	Kan.,	1st " (Special, \$2,521)	. . .	2,971
York,	Neb.,	" "	. . .	400
Sand Bank,	N. Y.,	" "	(Special, \$146) . . .	646
				<hr/> \$6,667 <hr/>

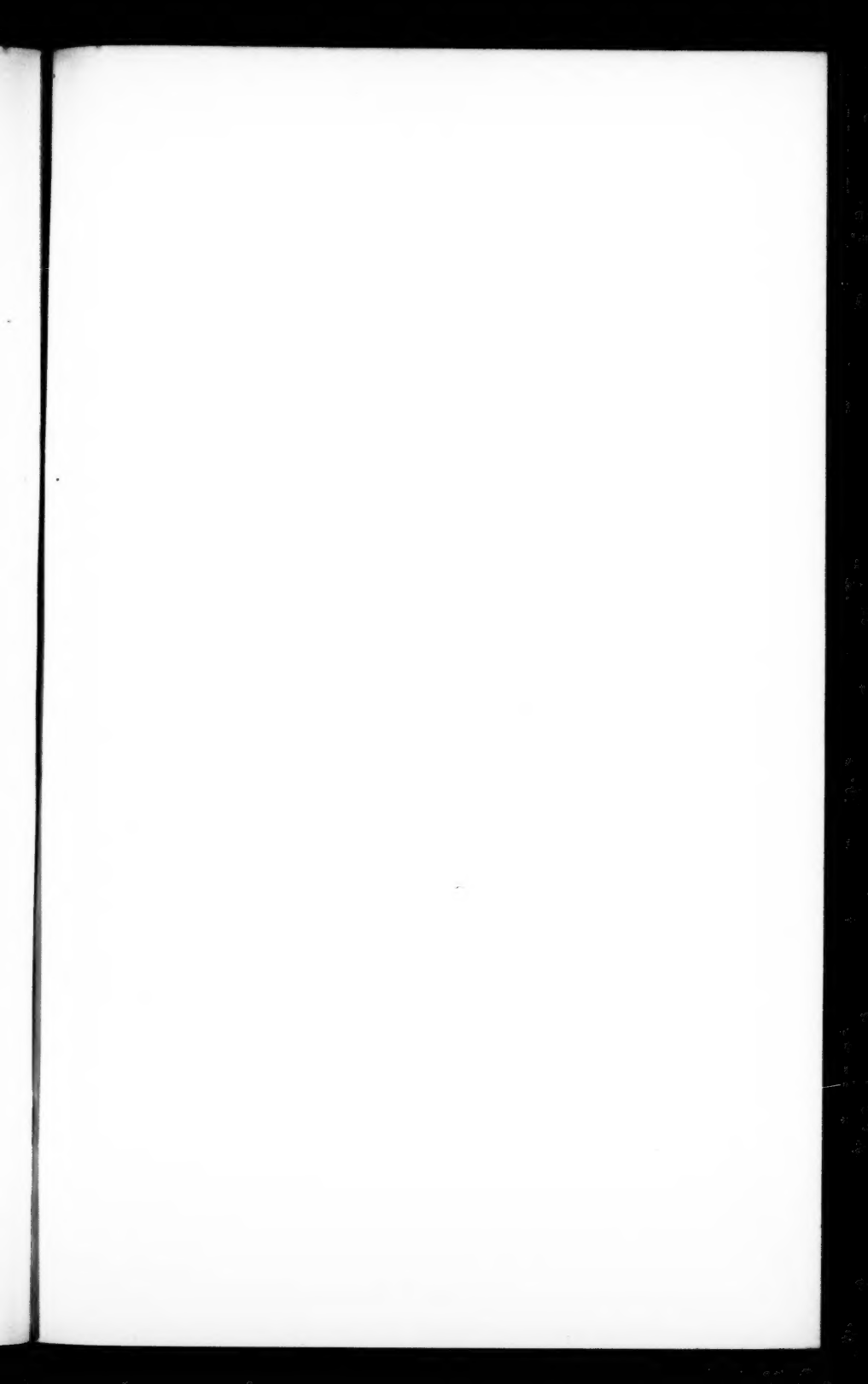
The church-building work of the Union has one peculiarity which should commend it to the favorable consideration of the churches. The money which is devoted to the house of worship is a permanent investment. At the end of the year the money is not consumed, it does not disappear, but remains, in an important sense, unexpended. We speak of this as a peculiarity. In the missionary work, at the end of the financial year, the money is gone. It has been consumed in the support of living men,—judiciously expended, no doubt, but literally expended. There is no property to show for it. Is it said that there are moral results to show for it? This is true. So there are moral results from a house of worship, which will go on accumulating from year to year. But in the case of the church-building work there is also the property itself, unexpended, a permanent investment. Thus it is not improbable that the church property now existing as the result of the investment made by the Union for the last twenty years is worth to-day all and more than the original cost. Including the Albany and the Forefathers' funds there have been devoted to the churches directly \$650,000. Some of the houses built have passed out of our hands or been given over to decay; but others have been replaced with more costly edifices, which would never have been built had not the more humble structures preceded them. It is no insignificant consideration in favor of this work that it involves the establishment of this permanent fund for the advancement of the Redeemer's kingdom. The money given to the churches every year remains as a source of influence for many years, or, it may be, for all time. Those who labor for permanent results will appreciate this peculiarity in our work.

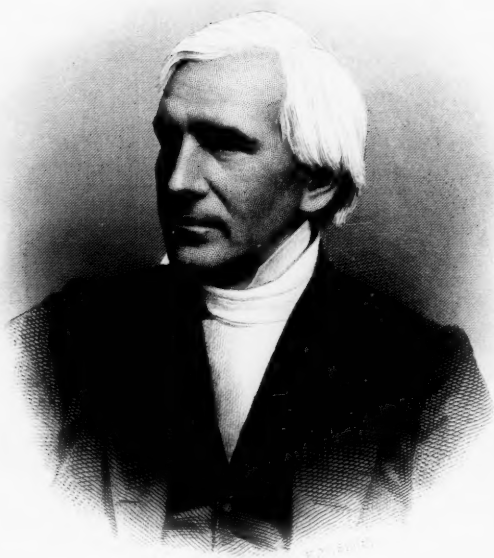
The present condition of the treasury makes its own appeal to the churches. The officers of the Union do not make an outcry as to debt. They are the almoners of the churches, and dispense only what is committed to them as a trust. The treasury is empty and the work is pressing its claims. It is for the churches to say how much shall be done.

RAY PALMER, *Cor. Sec.*, 69 Bible House, New York.

C. CUSHING, *Cor. Sec.*, 20 Congregational House, Boston.

N. A. CALKINS, *Treas.*, 69 Bible House, New York.





S. P. Trunk

